GRANADOS

SPIRITVAL AND heauenly Exercises

DEVIDED INTO SEAuen pithie and briefe Meditations, for euery day in the weeke one, with an Exposition vpon the 51. Psalme.

WRITTEN IN SPANISH by the learned and reuerend Diuine, F. Lewes of Granada.

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The

THE Prologue, and a briefe manner of Meditation.

ALl things passe away, excepte the loue of god. When as the wise-man had contemplated, & by long experience learned the mutabilitie of all thinges, neither had found any constancie, or certainely very little, in any thing created in this world but many desires, and an vnsatiable thirst of men, which violently forced them, to hunt after these transitorie thinges, at length he cryeth out. *Vanitie of vanities, all is vanitie and affliction* Eccles. 1.

of ſpirit. And when he had runne thorow, and experimented all things in the world, with a moſt wholeſome counſell he concludeth his diſputation, ſaying; *Remember thy creator in the dayes of thy youth, whiles the euil dayes come*
Eccleſ. 12. *not, nor the yeeres approch, wherein thou ſhalt ſay, I haue no pleaſure in them: whiles the ſun is not darke, nor the light, nor the Moone, nor the ſtarres, nor the clowdes returne after the raine. Feare God and keepe his commandements: for this is the whole dutie of man*. And becauſe the whole ſafety of our ſoules, and al our bleſſednes dependeth of this counſell, it is moſt aptly & fitly ſpoken of S. Gregory; that there is no ſuch ſacrifice offered to the Almighty, as the zeale of the ſoule is, which ſheweth by wholeſme doctrines, the way vnto celeſtiall glory. I being therfore moued by this zeale, although

lthough vnworthy to teache, haue gathered this ſhort tract- tate out of diuerſe authorities of holy doctours, that a ſoule drowned in the polution of ſin, being conuicted by theſe inſtructions and authorities of holy men, and enlightned of the holy Ghoſt, might bee reduced to her Creator and Redeemer, as a ſtraying & loſt ſheepe; or at the length might knowe her eſtate, and the errors and dangers, which ſhe in this world is in, whilſt ſhe continueth in ſin, and being touched with the ſorrowe of contrition, might returne vnto God, and turning might bring foorth repentance, and repenting, might poſſeſſe with all the Saints, Glorie and celeſtiall beautitude, to the which ſhe was made and created. But to this there is no other way, thē that, of which the Prophet ſpeaketh: *This is the way walke yee in it, neyther ſhall ye de-* Eſay. 30.

cline to the right hãd, nor to the left.

Therefore, it is needefull for a Christian man, that is willing after this wretched life to goe to his desired home, besides prayers & common exercises, to vse also diligence, that his heart may bee lifted vp vnto God, not onely in euery place, but also that at all times, and in all businesses, hee may carrie about with him cogitations, seriously imployed about religious and godly contemplations. As a Bee delighted With the beautie of colours, & sweetnes of odours, doth take som-what from euery flower, & doth carry it to hir Hiue, to make honey of it: so it is requisite that the seruant of God should take of all thinges created, which are presented vnto his minde, as it were certaine spurres pricking forwards vnto deuotion, and to the loue of God, meditating on them

A similie.

them in his heart, with greate delight without intermission.

By this endeuour, at the length we shal bring it to passe that vpon the altar of our harts there shall alwaies burne, the fire of diuine loue, we being alwaies busied in godly prayers, and deuout meditations.

Therfore in the morning, as soone as we awake, let vs shut our gates against all earthly & worldlie thoughts, that so before all things, our Lord maye enter in and haue admittance; let vs offer vnto him the firste fruites of that day, and conferring with him, let vs doe three things. What we are to do in the morning.

First, giue him thanks for the rest hee hath giuen thee that night, and that he hath deliuered thee from all perrillous and fearefull fantasies, and from the snares of thine enemy; and for all other benefits, of creation, preser-

preſeruation, vocation, and redemption: that he hath called thee to his faith, that he hath infuſed into thee good inſpirations, that he hath freed thee frō all danger, that ſo long a time, with ſo great patience & mercy hee hath waited for thy repentance. And to bee briefe, yeelde vnto him moſte heartie thanks for all blesſings whatſoeuer.

Then offer vnto him whatſoeuer that day, thou ſhalt eyther do or ſuffer; al thy labours all thy ſteps, all thine exerciſes, and briefely, al that which thou art to doe, or to be imployed in that day. Offer vnto him in like manner, thy ſelfe, with all thine that all may redound to his glorie, that he may haue a hand in all, and diſpoſe of all, as it ſhall pleaſe his moſt holy will, none otherwiſe then if they were his owne buſineſſes.

Thirdly

Thirdly, desire his fauour & grace, that thou mayst not cõmitte any thing that day, that shall be contrarie to his diuine maiestie. Beseech him that hee woulde ayde thee against all sinnes, and especially against those, which customably thou art most inclyned to, as are anger, vaine glorie, dissolutnes in wordes, and such like: arming thy selfe with a firme resolution against all kinde of vices.

What wee are to doe at night.

At night, before thou goest to bed, examine thy selfe with iudgement, and call to minde, whatsoeuer thou hast that day either done, spoken, or thought against the diuine will: and recall all thy negligences, idlenes & slothfull heauines, about the diuine seruice & worship, and that so wickedlie thou hast forgotten thy Lord God.

Desire God, that he woulde pardon all thine errors, and for

giue

giue all the sinnes which thou hast committed, and that hee woulde bestow his grace vpon thee, that thou mayst correct and amend thy life. And when thou layest thy selfe downe in thy bed, thinke how thou shalt lie in thy graue, & cõsider with thy selfe how small a coffin will cõtaine thy body, & end all thy meditations with that prayer, which Christ himselfe taught his disciples.

What we are to doe when the houre sõndeth.

As often as thou awakest in the night, say, Glorie be to the Father, and to the Sonne, &c. Or some such like thing, and as often as thou hearest the sound of the howre, say; Blessed bee the howre in which our Lorde Iesus Christ was borne and died for vs; O Lorde remember mee in the howre of my death. And consider howe thy life is shorter by an hower then it was before, and how by little and

little, thy web is woven vp and ended.

When thou ſitteſt downe to eate, or riſeſt vp from the table, alwaies remember the example of our Lorde; lifte vp thine heart vnto thy God, and cõſider that it is he, that giueth thee meate and drinke, who hath created all thinges for thy vſe: render vnto him thankes for the food he ſendeth thee, & põder with thy ſelfe how many men almoſt periſhe through hunger and want, then which, thine eſtate is farre happier, remember with what eaſe & ſafety thou poſſeſſeſt thoſe thinges which others can hardly compaſſe with great danger and labour.

What we are to doe when we ſit at meat

When thou art impugned or moleſted of the deuill, that auncient Tempter, the beſt remedie that can be is, that thou runne vnto Chriſt who died for

thee, who was cruelly ſcourged for thee, crownedw ith thornes racked vpon the croſſe, hauing neither beautie nor comelines, riuolets of precious bloud guſhing out of his body. Remember that the chiefeſt cauſe, why thy Lord & ſauior died, is none other, thē that he might deſtroy the kingdome of ſinne: beſeech and intreate him with great deuotion, that hee would not ſuffer a thinge ſo odious to raigne in thine heart, or in thine eyes, which he with ſo great coſt and labor baniſhed & deſtroyed; & ſay, ô my Lord, thou ſufferedſt the death vpon the croſſe, that I might not ſinne: and ſhall not this be ſufficient for mee, that I may flie from ſinne? I beſeeche thee, ô Lord, by this thy moſt precious death, ſuffer me not at any time to be forſaken of thee, yea ô Lord, ſhew vnto mee the way to heauen, where I may be

A prayer againſt temptations.

in moſt ſafetie.

If thou ſhalt reiect & refuſe mee, whither ſhall I go? what ſhall I doe? what wil become of me? who ſhal defend me? ô my Lorde, helpe me, & defende me from that Dragon, ſeeing that without thee I can do nothing.

If thou ſhalt feruently thus perſiſt in heartie and earneſt prayer, the temptations ſhalbe an occaſion of a nobler crown, and they ſhall bring it to paſſe, that thy minde ſhall bee oftner lifted vp to God, and the deuill who came with hope of victory, ſhal, being vanquiſhed, moſt ſhamefully flie away. Among al theſe exerciſes, the ſighes and gronings of the ſpirite are moſt commendable, which are tokens of vehement deſires, by the which the ſoule being preuented of the holie Ghoſt, and wounded with the loue of God ſigheth, and groneth, and with

great

greate feruencie laboureth for the loue of God, & so desireth this loue, both with great instancy, & without intermision.

This meditation, & this holy exercise is so profitable, that if it be daily done, or be vsed at meale times, at drinking times in going, or labouring, oftentimes, is of greater dignitie & efficacy, then other prolixe exercises, or copious prayers.

This exercise is more profitably done by desirs & inward sighings & mournings, then by words: albeit words helpe at al times, which a man may now & then vtter after this, or such like manner.

A prayer. O blessed Iesu, ô the sweetenes & delight of my hart: ô the life of my soule, when shall I please thee in all things and at all times? When shal I perfectly dye vnto my selfe? When shal I preferre thee before all creatures?

cures? When shal there not liue any other thing in me besides thy selfe ô Lord? Haue mercie vpon me ô Lord, and helpe me. I salute thy wounds ô Lord, as it were freshe flourishing roses, hide me ô Lord in thē, & wash mee in them, that I may bee throughly cleane, & inflamed with thy loue. O Lord God, ô admirable beginning, ô the pie ty of amiable charity; ô the dea rest light of my vnderstanding; ô the rest of my will, when shal I feruently and ardently loue thee? Vouchsafe O Lorde, to shoote through my soule with the darte of thy loue, vouchsafe to associate and vnite mee vn- to thee, that I may bee one with thee. O my desire: O my hope, O my refreshing & com- fort. O that my soule were wor- thy thine embraces, that all the drowsines and luke-warmnes of my soule, might bee consu-

med

med with the fire of thy loue. O the ſoule of my ſoule: O the life of my life, I wholy deſire thee, and offer my ſelfe wholy vnto thee, wholy to thee that art al in all, one to one, and only to thee alone. O that it had place in me, that thou ſpeakeſt to thy father? *O holie Father, let them be one, as we are one, I in them & thou in me, that they may bee made perfect in one.*

Iohn. 17.

I neyther will nor wiſh anie other thinge, I deſire none other thinge, I intreate none other thing of thee; for thou alone art ſufficient for me. Thou art my father, thou art my mother, thou art my defender, my leader, and all my good. Thou art wholy louely, wholy delightful, wholy faithfull. Who was euer ſo liberall that woulde giue himſelfe? who euer loued ſo tenderly, that would deliuer himſelfe vnto death for a vile creature!

ture? who was euer so humble, that hath so debased and eccliped his Maiestie? O Lord, thou dispisest no man, disdayneſt no man, reiectest no man, that sueth vnto thee: yea, thou callest & prouokest them to come & meete thee; for it is thy delight to conuerse with the children of men.

O Lorde, the Angells doe blesse and praise thee, what other thinge hast thou founde in vs, but pollutions and blemishes of sinne? Wherfore wouldest thou be with vs to the end of the worlde? Was it not ynough for thee, that thou sufferedst for vs, but that thou must leaue thy Sacraments for a medicine vnto vs, and thy Angells for our companions and protectours? And albeit we be vnthankfull for so great benefites, yet thou wouldest dwell among vs, for thou art so

good

good and gracious, that thou canst not deny thy selfe.

Therefore ô Lord, let vs make (if so it please thee) a league & couenant: take thou charge of me, and I will take charge of thee. Do with me, ô Lorde, as it pleaseth thee: for thou knowest what I want, and what is meete for me: I will be thine, and no others. Giue me grace ô Lord, that I may not seeke nor desire any thing but thee: and that I may wholy offer and yeeld vp my selfe vnto thee.

O fire, that enlightenest mee: ô charity, that inflamest mee: ô light illuminating me: O my rest: ô my life: ô my loue, who alwaies burnest, and neuer art extinguished: when shall I perfectly loue thee? Whē shall I embrace thee with the naked armes of my soule? When shall I despise my selfe and the whole worlde, for the loue of thee?

hee? When ſhall my ſoule
vith all her powers & ſtrength
ee vnited vnto thee? When
hall I bee ſwallowed vp in the
ottomleſſe depth of thy loue?
O thou moſt ſweete, moſte lo-
ing, moſte beautifull, moſt
iſe, moſt riche, moſt noble,
oſt precious, and moſte wor-
hy to bee loued and worſhip-
ed, when ſhall I ſo loue thee,
hat I may lie drowned wholly
n thy loue? O ỹ life of my ſoule
ho dideſt vndergoe the bur-
hen of death, that thou migh-
eſt reuiue me, and dying, didſt
ill death: kill O Lord me alſo,
hat is, ſlay al my peruerſe incli
ations to euill; my will alſo, &
hatſoeuer hindreth whereby
hou maiſt not liue with me, but
fter that thou haſt thus killed
e, make me to liue with thee,
y loue, and a true faith: that I
ay faithfullie obſerue all thy
ommaundements, & the pre-

cepts

cepts of my ſuperiours, and
that I may onely proſecute &
follow thoſe things, that are
the ſpirit.

O moſt bountifull, and gra
cious Ieſu, giue me a perfe
hatred and loathing of ſinn
& a perfect conuerſion of ha
vnto thee, that al my thought
and al my deſires may be buſ
ed and conuerſant in thee
lone, and about thee alone.
life, without which I dye:
trueth, without which I am d
ceaued: ô way, without whi
I goe aſtray: O ſaluation, wit
out which I periſhe: O ligh
without which I walk in dar
nes. Doe not, O Lord, doe n
ſuffer, that at any time I ſhou
bee plucked away from the
for in thee alone I liue, & wi
out thee I dye: in thee I
ſafe, and without thee I peri
in thee I am ſome bodie, b
without thee I am no bodie.

ſhall more manifeſtly declare
n the ſequent conſiderations,
hich ſhall bee vnto mee as a
oſt cleare glaſſe, which I loo-
ing into with open, ſtedfaſt, &
onſtant eies, ſhall ſee both the
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SPIRITVALL AND

auenly exerciſe, deuided into ſea-
uen pithie and briefe Me-
ditations, for euery day in the
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e firſt Meditation, for Monday, Of
e miſerie in which man is created.

THE Prophet *Ieremie* de-
ploring the miſerie of his
wne condition, ſaith; *How is it,* Ieremie.
at I came forth of the womb, to ſee
bour and ſorrow, that my dayes
ould be conſumed with ſhame? If
the

the Prophet ſanctified in his mothers wombe ſo lamentably ſpake of himſelfe, what ſhall miſerable and wretched man ſay, conceiued & borne of my Mother in ſinne? *Hugo de S. Victore* doth very wel counſaile vs; O man, ſaith he, learne to know thy ſelf: Thou art better if thou knoweſt thy ſelfe, then if neglecting thy ſelf, thou kneweſt the motions of the ſtarres, the vertue of hearbs, the complexions of men, and the natures of all heauenly and earthly creatures. For many e men knowe many thinges, and knowe not themſelues, when as the knowledge of our ſelues is the chiefeſt Philoſophie.

Hugo, lib. 3, anima,

What mā was before he was borne.

Conſider therefore ô man, what thou waſt before thou wert borne: what thou art now thou art borne, vntill thou returne to duſt; and what thou ſhalt be after death. Before thou

thou wast borne, wast thou any other thing, but an impure and vncleane matter, conceaued of the corruption of the flesh, in the pollution of pleasure, in the heate of lust, and that which is worst of all, in the corruptiõ of sin? Ponder also with thy selfe, with what meat thou wast nouriſhed being conceaued in thy mothers wombe; surely with none other, then with impure, menstrous and hurtefull blood, which stayeth in women from the time of their conceauing, that by it their yong ones may be nouriſhed in their wombes. Remember that God hath created thee of the slime of the earth, which is the baſest element. He created the starres & planets of fire, birds of the aire and fiſhes of water: but men & other creatures of the slime of the earth. Therefore compare thy self with the fiſhes & beasts

bred of the water, and thou ſhalt finde thy ſelfe of a more abiect nature, and vilder condition, then they are. If thou beholdeſt the fowles & creatures that liue in the ayre, neyther art thou to be compared vnto them: If thou conſidereſt the nature of the Planets, ſtars, & other things made of fire, thou art much more ignoble. Thou canſt neyther bee compared to celeſtiall things, nor be preferred before terreſtriall: but if thou compareſt thy ſelfe to brute creatures, in theſe alone thou ſhalt find ſome ſemblance & likeli-hood with thy ſelfe, as the Wiſe-man teſtifieth, who ſaith, *That the condition of the children of men, and the condition of beaſts are euen as one condition vnto them. As the one dyeth, ſo dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beaſt.* For man

Eccleſ. 3.

hath

hath not, as touching his body, any more then a beaſte hath, ſeeing both of them are framed and created of earth, and both of them in like maner are reſolued into earth. Remember that whē thou waſt borne, thou waſt brought foorth into this miſerable worlde, howling and weeping, as it were foreſeeing, and therfore bewayling the labours, dangers, & dolors which in this worlde are to bee ſuſtained: and that which is worſte of all, deploring death it ſelfe. Wherefore, if perhaps thou beeſt borne in a noble and honorable place, neither remembreſt how vile a beginning and howe abiect an originall thou haddeſt; if the beautie of thy countenance, and comelineſſe of thy proportion, if the lineaments of thy body, if the fauor of the people, if the heate of youth, & aboundance of riches

take away the knowledge of thy ſelfe from thee, yet neuertheles, if thou deſireſt to knowe what man is, heare what that moſt reuerend Father *S. Auguſtine* ſaith, The ſtarre & light of the doctors of the church, heare I ſay what hee ſaith. Wretched man (ſaith he) what am I, but a veſſell full of dung and corruption? a ſtinking and deteſtable worm? poore, naked, ſubiect to many neceſsities? who knowes not whence I came, nor whither I ſhall goe. Miſerable and mortall am I, whoſe dayes vaniſh & fade as a ſhadow, whoſe life increaſeth & decreaſeth as the Moone, and as a leafe vpon a tree, nowe floriſhing, and to morrow witheriug. I am earth, miſery, the child of wrath, and a veſſell of indignation and reprobation. I was borne in the corruption of ſinne, I liue in miſerie and labour, and ſhall

S. Auguſtine.

ende my dayes in griefe and anguiſh.

And *Saint Bernard* ſaith: fleſh with which thou haſt ſo greate ſocietie, is none other thing but froth and fome made fleſh: inueſted in a fraile ornament: but the time ſhall come, when it ſhall bee a miſerable and putrified carkaſſe, and the foode of wormes. For bee it neuer ſo gaily garniſhed and tricked vp, it is alwaies fleſh. If thou diligently conſider, what goeth foorth by thy mouth and noſtrils, and the other paſſages of thy bodie, thou neuer beheldeſt ſo vile a dunghill. Conſider, O man, (ſayeth he) what thou wert before thy byrth; what thou art from thy byrth till thy death; and what thou ſhalt be after this life of thine is ended. Certainely, thou waſt that thou wert not, after that thou hadſt thy being of vile

S. Bernard in his Meditations.

matter, thou waſt inwrapped in a moſt vile filme, and nouriſhed in thy mothers wombe with menſtrous bloud. Thy coate was a skin, ſo attired and adorned camſt thou vnto vs.

And hath beauty, fauour,
riches, and youth,
So ſotted thy ſences
dewyd of trueth,
That mindleſſe thou art
how baſe was thy birth?
And that all men are duſt,
aſhes, and earth?

Man is none other thing, but an vncleane ſperme, a ſacke of dunge, and foode for wormes:

After a man a worme,
after a worme, ſtinch & fætour,
So from a man to no man,
is turned this creature.

Innocentius of the miſeries of mans life.

Hitherto Saint *Bernard*, with whome agreeeth *Innocentius*. O indignity (ſaith he) & vildnes of mans condition. Conſider the plants & trees, they bring forth leaues

leaues, flowers, and fruits, pleasant to the taste, and delightful for smell: but wretched man bringeth forth pestilent & noysome sauours: & as the tree is, such also is the fruite; for an euill tree cannot bringe foorth good fruit. But wilt thou more manifestly know, what man is after he is borne? hear most patient Iob, *Man* (saith hee) *that is borne of a woman, is of short continuance and full of trouble. Hee shooteth foorth as a flower, and is cut downe, hee vanisheth also as a shadow, and continueth not.* Why doe we seeke for the testimonies of men, let vs aske God himselfe, and he will tell vs: *Remember man that thou art dust, and to dust shalt thou returne.* This knowledg had holy *Iob*, when hee said vnto God: *Remember I pray thee, O Lorde, that thou hast made me as the clay, and wilt bringe mee into duste againe.*

Iob. 14.

Genes. 2.

Iob. 10.

O man of clay, why art thou proude? O duſt, why groweſt thou inſolent? ô aſhes, for what wouldeſt thou be commended whoſe conception is ſinnefull, whoſe natiuitie is painefull, whoſe life is labour, and death neceſsitie? Why dooeſt thou nouriſh thy bodie ſo delicately Why dooeſt thou adorne that with ſo precious garmentes, which after a while ſhall in the ſepulchre be eaten of wormes? Why dooeſt thou not rather beautifie thy ſoule with chriſtian duties, which ſhal be caryed into heauen by the handes of good Angels? Why dooeſt thou neglect thy ſoule, and ſo extraordinarilie cocker thy fleſhe? Beholde confuſion and prepoſterous order, the ſoule which ought to rule, ſerueth the fleſh? and the fleſhe ruleth which ſhoulde obey. Why ſuffereſt thou the Ladie to bee

the

the handmaid, and the handmaid to vſurpe authoritie ouer the Ladie? Dooeſt thou not know that thy fleſh is a domeſticall & home-bred enemie vn to thy ſoul, which vnder coulor of friendſhip, is more cruell thē the moſt tyrannous enemie? When thou cheriſheſt & delicately nouriſheſt it, thou breedeſt & bringeſt vp thine owne enemy: when thou deckeſt and beautifieſt it, thou armeſt thine enemy againſt thee: when thou arraieſt it in precious garments and outlandiſh skins of wilde beaſts, thou robbeſt thy ſoule of all beautifull and heauenly ornaments.

Thirdly, ô ſinner, cōſider what thou ſhalt be, whē thou ceaſeſt to liue. Certainly thou ſhalt be none other, but a miſerable & corrupted carkaſſe, an habitation and foode for wormes. If it pleaſe thee, viewe the bo-

dies

dies of them, who are departed out of this life, and thou ſhalt finde nothing in them, beſides aſhes, wormes, ſtinke, and lothſomnes. What thou art now, they ſometime were, and what they are nowe, thou ſhortlie muſt be: they were men as thou art now, they did eat and drink as thou dooſt. *They ſpent theyr daies in welth, and ſuddainly went downe to the graue.* See howe the fleſhe nouriſhed in delightes, now being meate for wormes lyeth in the graue: and how the vnhapyy ſoule deſcendeth, that it may be fuell for the infernall fire: without any hope that euer the torments and puniſhments ſhall haue end. What ſhall then their vain glory profit them? in what ſteede ſhall then the power of this worlde ſtand then, what ſhal then their carnall delights, and couetouſnes of riches help them? where

Iob. 21.

are

are then their merry disporet? where is then their boasting & presumption of false ioy? O into howe grieuous miseries are they falle after a short pleasure? frō a counterfet mirth they are fallen into assured miserie & eternall torment. What hapned vnto thē, may also happen vnto thee, for thou art both a man & compounded of the same dust & ashes, that they were framed of; man of earth, slime of slime, and after death thou shalt bee turned vnto dust & ashes, neyther knowest thou where, when or how. Wherefore, seing that death waiteth for thee in euery place, if thou beest wise, expect him in like manner at all times and in euery place. Let the louers of this worlde remember, saith *Isidore*, howe short the felicitie of this world is, how barren and slender the glory of it is, and how weake & fraile the Isidore.

power

power is. Tell me if thou canſt, where are the Kinges, Princes, & Emperors of ancient times? where are the rich and mightie men of this worlde? They are all paſſed away as a ſhadow, & vaniſhed as ſmoak: & if a man ſeek for them, he ſhal not finde them.

What if we ſay, that manie of thoſe Kings, Princes, & Emperours, thoght that they ſhuld alwaies conquer, and neuer die. O blinde and ignorant, beholde, it is not ſo, beholde the matter is fallen out quite otherwiſe, they are dead, as other men are, their liues haue fayled thē, as the liues of other Princes, that liued & ruled before them.

What the eſtate of man is after death, Saint *Bernard* doth verie well teach: What, ſaith hee, is more ſtinking then a carkaſſe? what is more horrible

ble then a dead man? Hee that was of a beautifull coũtenance and comely ſtature whilſt he liued, after death lyeth with a ghaiſtly and fearefull face: for wormes, putrefaction and horror, follow a dead man. Which thing, ſeeing it is ſo, what doe riches, delicacies, and honours profit? Riches doe not deliuer from death, nor delicacies from wormes, nor honours from corruption. And Saint *Chryſoſtome* ſayth: Haſt thou not ſeene manie, that haue dyed amideſt their delightes, euen in their drunkenneſſe, & in other fonde pleaſures of this life? Where are they now, that not long ſince roade through the ſtreets brauely mounted, ſwelled with pride, richlie attired in ſilkes, garded with attendance and ſeruitours, ſmelling of perfumes, oyntments, and ſpices, fawned vppon with flatterers,

and

and Parasites, where is now all their pompe and vaine toyes gone? where are now their large and costly banquets, their immoderate slaughters, their ease and idlenes, their effeminate, luxurious, and riotous life? All is gone. What is become of their bodies, that ere whil were wayted vppon with so greate troupes, and were kept so neate and finicall? Beholde, they are gone downe into the graue. Contemplate the dust, ashes, wormes, the beauty of that pulchritude, and thou wilt sigh bitterly.

Beholde with diligence, and pry narrowly into each of their monuments, serch their graues and Sepulchers, tosse and turne ouer their bones and asshes, thou shalt finde nothing heere but asshes: nothing besides the reliques of wormes, which haue eaten their bodies, & see what

is the ende of them, albeit they liued in this worlde in delights and glorie. I praie God, that thou maist diligentlie consider of these thinges, and that they may neuer slipp out of thy memorie.

But (O greefe) the vnhappy sonnes of *Adam*, neglecting true and wholesome studies & endeuors, doe seeke for & hunt after vaine and transitory pleasures. If therefore, ô my brother thou wilt alwaies in thine heart meditate of these thinges, and consider the miserie, & vildnes of this life, thou wilt bee humbled, and wilt deteste pride, seeing that thou art not ignorant that pride is the badge & cognisance, by which the children of the deuill are knowne: *For he is*, as holy *Iob* saith, *the King ouer all the children of pride*. Gregory confirmeth this; Pride, (saith he) is a most euident tokē of

The deuill is the king of pride. Iob. 41. *Greg. lib. 34. moral. cap. 25.*

of reprobates: but contrarilie humility is a badge of the elect. Seeing therfore that euery one is knowne by that he hath, hee is easilie founde vnder what King hee warreth. For euerie one carrieth as it were, a certaine title of his labour, wherby hee euidently sheweth vnder whome he serueth, that is, whether vnder Christ, or the deuill. O cursed pride, hated of GOD & men. This tumbled the Deuil headlong out of heauen, banished *Adam* out of *Paradise*, drowned *Pharaoh* with his Army in the red Sea: depriued *Saull* of his Kingdome: transformed *Nabuchodonozer* into a beast, and destroyed *Antiochus* with a most horrible and hideous death.

The second Meditation for Tuesday
Of sin, and what discommodities come by it.

He that committeth sinne, (saith the beloued Disciple of Christ) *is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the Sonne of God, that hee might loose the works of the deuill.* Sin is so heauy a burthen, that neyther heauen, nor earth can beare it, but with the Author & worker of it, it descendeth into hel. Euery word, deed & thought, contrary to the law of God, according to *S. Augustine*, is sinne: which ought, none otherwise then hel to be eschewed, of all them who aspire to the heauenly kingdome: and that for three causes. The first of which is, because it displeaseth God: the seconde, because it pleaseth the deuill: the third, be-

1. Iohn. 3.

Sinne is to be eschewed for three causes.

becauſe it is hurteful, and bringeth many diſcommodities to man.

Firſt, I ſay, thou oughteſt to eſchew ſinne, becauſe it exceedingly diſpleaſeth thy Creatour, in which place we are to conſider, what God hath done by reaſon of ſinne. No man is ignorant that for ſinne God hath deſtroyed the workes of his owne hands: that for ſinne he hath caſt Angels out of heauen, diſparadiz'd men, and drowned with flood of waters all mankinde, as the booke of *Geneſes* witneſſeth. Other Kinges and Emperours, that they may reuenge the iniurie done vnto them of their enemies, doe ſpoyle and waſt their Countries and Dominions: but God ſubuerted and deſtroyed his owne kingedome, becauſe ſinne had entered into it. Neyther dooth God onely hate ſin,

but

but all that, which by any manner of way pertaineth vnto sin. Men, although the wine hath lost his vertue, doe not therfore cast away the siluer bowles, in which the wine is, but reseruing them, they poure out the wine: but God not onely casteth out sinne, but also together with sinne hurleth downe headlong into the deepest Ocean of hel the vessels, in which it is, which are creatures & reasonable soules, made according to his owne image, and redeemed with his precious bloud. Whereupon the wiseman saith *Vngodlines, and an vngodlie man, are alike hated of God*. That most patient man *Iob* sayth: *Thou doest visite mee euery morning, and triest me euery moment.* Iob. 7. Therefore in what shoulde I hope, or wherein should I trust, but in the meere mercy of God and in the affiance of celestiall

grace?

grace? For bee it that I dwell amongst honest men, be it that I conuerse and dyet with religious, deuoute, and faithfull friends, bee it that I reade holie Bookes, Godly Treatises, and singe heauenly Hymnes, yet they little, or rather nothing at all profite mee, if the fauour of GOD forsake mee, and leaue me to my nakednes and necessity. Therefore there is none other remedie, but to embrace patience, to deny my selfe, and wholy to yeelde vp and offer my selfe vnto the diuine will and pleasure. There was neuer any man so religious, who did not sometimes feele himselfe depriued of diuine consolation, & that he wanted the zeale and feruour of the spirit. There neyther is, nor hath at any time beene any Saint, whome temptation hath not sometimes taken holde of. Certainely, hee is

not

not worthy of that high and sublime contemplation of God who before hath not for the loue of God beene exercised in sundry and manifolde tribulations. Almost alwaies the præcedent temptation is woont to be a tokē, that comfort is at the doores. Wherefore heauenlie consolation is promised vnto them, that are approoued and tried with temptations, which the Scripture affirmeth, when it is said: *To him that ouercommeth, will I giue to eate of the tree of life, which is in the midds of the Paradise of God*. Wherefore, God hath not eyther in heauen, or vppon the earth so deere and faithfull a familiar friende, whome hee hateth not, if hee finde hee delight in sinne. Wherfore albeit Christ loued Saint *Peter* entirely, ye the had condemned him, if he had died in that sinne when thrise he denied his Lord Apoc. 2.

and

and Maister.

Secondly, Gods hatred to sin heereby also appeareth, that he would haue his onely begotten Sonne dye for the sinnes of men, as *Esay* testifieth, saying: *For the transgression of my people haue I strucken and plagued him.* And certainely the Sonne of God himselfe, that he might destroy sinne, deliuered his owne soule into the handes of death, as the same, Prophet saith. Who was euer found boyling with so great wrath against his enemies, who that he might destroy them, slewe his onelie Sonne?

Esay. 53.

Ibidem.

God plagueth and punisheth sinne euery where.

Thirdly, Gods detestation to sinne is heereby also gathered, that he hath persecuted it euen from the beginning of the worlde, to the ende, not in one place, but whereseoeuer hee found it. Hee founde it in heauen, and thence he banished it, when hee saw it remaining vp-

on

pon the earth, he came in his owne perſon, that hee might expel it thence, and at the laſt, in the finall iudgement he will confine and include ſinne with in the limits and bonds of hell, as in his naturall place, as the Prophet teſtifieth, ſaying; *And hee will caſt all our ſinnes into the bottome of the Sea.* Micah. 7.

Fourthly, how greatly ſinne diſpleaſeth God, this ſimilitude argueth: without all doubt, that fault is verie odious and abhominable, that cauſeth a Mother to caſt her beloued Sonne into a burning furnace, and not once to aſſay to take him thence againe: ſo certainly there muſt needes bee ſome greate matter in it, and exceedingly odious vnto GOD, for which hee ſhoulde caſt his children into eternall flames; if he finde ſinne in them; Whome notwithſtanding hee ſo loued,

that

that he refuſed not to die for them. Thou ſeeſt heere O ſinfull ſoule, how odious and abhominable all ſin is vnto God. Wherefore, if thou deſireſt to pleaſe God, it is neceſſarie, that thou keepe thy ſelfe free and clean from ſinne, ſo that it poſ-

A ſimilie. ſeſſe not the leaſt place in thee. For ſhee ſhall bee accounted a very vnfaithfull woman, who admitteth into her bed, an other man beſides her husband, but eſpecially, if ſhe admitte one, that is his enemy, and of whome hee is to expect many diſcommodities and iniuries: ſo alſo vnfaithfull is that ſoule, vvhich of purpoſe and willinglie giueth place vnto ſinne, which Chriſt our Redeemer the true ſpouſe of our ſouls hateth ſo deadly; which wrought him ſo many diſcommodities, ſo many loſſes, ſo many torments, and for which, hee was

crucified. Wherefore heere it pleaseth and liketh mee well to imitate that regall Prophet & sweete singer of Israell, and say: *Create in mee a cleane heart, ô God, and renew a right spirite within mee.* Psal. 50

We said that the second reason, why sin was to be eschewed, is, because it maketh merry our auncient enemy the deuill: which is gathered by thre signs and tokens. The first is, because he seeketh for nothing in the whole world so industriously he hunteth not after gold, nor siluer, nor precious stones, but after soules, as is figured in *Genesis*, wher the King of *Sodome* saith in the person of the deuill; *Giue me the soules, & take the goods to thy selfe.* S. *Gregory* affirmeth the same thing: Perswade thy selfe, that the deuill seeketh for none other thinge, then to deceaue and destroy soules: for as

Sinne maketh the deuill merry.

Gen. 14.

Gregory.

hawk desireth nothing so much as the heart of that bird, which he pursueth: so the deuill desireth nothing so much as the soule of a sinner. The second signe, whereby we knowe that the deuill doeth loue sin, is the cōtinuall temptation, by which hee impugneth and molesteth men, neither is euer wearied in soliciting mā vnto sin. For their ar almost now past 6000. years, in all which time he hath onely applyed himselfe to this study, that he might sin: & make man to sinne, neither is he tyred, yea he daily findeth and inuenteth new kinds of sin, he is still nimbler and busier in his endeuors and temptations, & daily bringeth mē into new errors, as we see in the booke of *Iob*. For when as GOD asked him, whence hee came? hee answered: *From compassing the earth to and fro, and from walking in it*. He

A similie.

is so busied in preferring sinne, that he hath not time to take any rest, as *Iob* testifieth: *They that pierce me through* (saith he) *doe not sleepe.* Iob. 30.

The third signe, that sinne pleaseth the deuill, is, that hee can neuer be satisfied with sin. For although infinit thousands of men haue descended to hell for their impiety and pollution of sinne, of whome the deuill is the ringleader, yet he is not satisfied, but alwaies hungerly, *Like a roaring lyon walketh about seeking whome he may deuoure,* as Saint *Peter* testifieth in his first Epistle general. 1. Pet. 5.

He so hungreth and thirsteth, as it is saide in the booke of *Iob*, that *he drinketh vp the riuer, and hasteth not: & he trusteth that he can draw vp Iordan into his mouth.* His mouth is hell, and the riuer that runneth into his hellish mouth are sinners, who with great celerity, as swifte ri- Iob. 40.

uers, hast into his iawes, whom hee swalloweth vp with greate thirst and desire. It is reported in the liues of the Fathers, that the Prince of deuils did commend and honour one of his traine: yea, commaunded him to sitte in his chayre of estate crowned, because hee had brought a certaine religious man to the sinne of luxurie, whome hee had beene entising fourty yeeres, and coulde not bringe him to nibble or byte at his bayte.

Therfore mourne & lament ô sinful soule, very bitterly, seeing thou hast so often reioyced thy mortal enemies, by sinning so mortallie to thy greate losse and daunger, & in steede there of yeeld repentance, & a pure conuersion of heart vnto God, that God and his Angells may in like manner reioyce. For *there is ioy in the presence of the An-*

Luke 15. *gels*

gels of God, for one sinner that conuerteth.

The third principall reason, for which sin is to be eschewed, is the great dammage we reape by it. For first by Sin we are estranged from God, and made his enemies. This is that, which *Esay* sayth: *Your iniquities haue seperated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare.* If al the blessed Citizens of that heuenly Country, could either sin or would sinne, they should fall from heauen into the bottomles depth of hell, & shoulde vtterly loose the amity & friendship, which they haue with god Heere-vpon *Augustine* saith: If thy faithfull friend offend thee, thou thinkest him worthy to be reprehended: how much more worthy art thou to be blamed, if thou sinnest against almighty God, thy most gratious & mercifull

The dammage and hurt that comes to the soule by sinne

Esay. 59.

Augustine

cifull father?

Secondly, ſinne maketh his Author guiltie of infernall torments. And becauſe the diuine law doth not much differ from humaine conſtitutions, that which mans lawe doeth to the body, the ſame Gods lawe inflicteth vpon the ſoule. Therfore mark how the law of man maketh the transgreſſor of the Kings commandemente, and the contemner of his royall Maieſtie guilty of death; as it is written in *Ezra*, where it is remembred that King *Darius* whē he, had promulgated his decree as concerning the reedifying of the temple at *Ieruſalem*, added at the end of his letter Patents:

Ezra. 6. *I haue made a decree; That whoſoeuer ſhall alter this ſentence, the wood ſhall be pulled downe from his houſe, and ſhal be ſet vp, & he ſhal be hanged thereon, and his houſe ſhall bee mad a dunghil for this.* This wood

is

s our owne conſciences. Wee haue the like example in *Eſter*, where *Aſſuerus* cõmanded *Haman* to be hanged. This is the ſentence of God, which he will pronounce at the laſt day againſt them, who ſhal be found to haue liued in their ſinnes; let them be hanged vp in hell.

III. The third loſſe is, ſinne ſpoileth man in this life of all ſpirituall graces, and in the world to come of euerlaſting glorie: wherefore *Salomon* ſaith: *Sinne maketh men miſerable*, Neither is a ſinner onely miſerable, becauſe he hath not; but alſo becauſe he hath loſt himſelfe, and his libertie: hee maketh himſelfe the deuils ſlaue & captiue, neyther can he make any ſpirituall gayne, nor doe any thinge in this ſtate acceptable vnto God. Neither doth hee liue, albeit his body breth a little. For a wicked man, as ſaith *Boethius*,

Prou. 19.

Lib. 3. de conſol. Philoſo cap. 1.

is not aliue, but dead: for by sin he hath separated himself from the light; & is blind. The same testifieth *Sophonias*: *They shall walke*, (saith hee) *as blinde men because they haue sinned against the Lorde*. And Dauid saith: *They haue not knowne nor vnderstoode: they walke in darkenesse, all the foundations of the earth are out of square.*

Soph. 1.

Psal. 81.

Esay in the person of sinners dooth more elegantly set them out in their colours: *We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: wee are in solitary places, as dead men.* Sinne is the same in the soule, that rottennes is in an apple: for as that doth corrupt the taste smell, colour, & the whole beauty of the apple: so sin doth rob the soule of the dignity of grace of the reporte of a good name, and of the comelines of all her beau-

Esay. 59.

A similie.

beauty, for this cause *Esay* doth compare sinners to the mire of the streetes. Esay. 10.

Augustine also affirmeth, that a dead dogg doth not stink so filthey in the noe-sthrils of men, as a sinfull soule doth before God & his Angels. August. Se. 44. de temp.

And the same Father in a certaine Sermon, desirous to call a man from the way of sinners, saith: What doth it profit thee, if all thing as bee good in thine house, and thou thy selfe be not good? Tell mee, I pray thee, why wouldest thou haue any euil or naughtines in thine actions, thoughts, or desires? and wouldest not haue naughtie graine; nor an euill tree, but a good one, a good horse, a good seruant, a good friende, a good child, & a good wife? But why doe I remeber these great matters, when thou wilt not haue a ragged, but a whole garmēt, & to be briefe a good shoe, and

not

not one that is torne? Or tell me of any thing, that thou wisheſt for, which is naught, or that thou deſireſt any thing, which is not good? I thinke that thou wouldeſt not haue a ruinous houſe, but a good houſe: and wilt thou onely haue an euill ſoule? Wherein haſt thou offended thy ſelfe? In what haſt thou deſerued ill of thy ſelfe? Wilt thou not haue any thinge euill among thy good things, but onely thy ſelfe? Preferre I pray thee thy life before thy ſhooes.

All things that are obuious vnto thine eyes are good, beautifull, and elegant, and thou loueſt them, and art delighted in them, and how can it be, that thou thy ſelfe wilt be euill, vile, impure, and abiect? If all things that are in thine houſe coulde ſpeak, they would cry aloud, & ſay: If thou deſireſt that wee

ſhould be good, we alſo deſire a good Maiſter: & they woulde exclayme againſt thee vnto God, and ſay; O good GOD, thou haſt giuen vnto this man ſo manie good thinges, and ſo much wealth, when as he himſelfe is wicked and euill, what doe thoſe thinges profit him, which hee hath, when as his vnderſtanding is blinded, and he poſſeſſeth not the Lorde, that beſtowed theſe thinges vpon him.

The fourth dammage is, that ſinne maketh a man a brute beaſte. Therefore *Boethius* ſaith: If thou takeſt goodneſſe from a good man he ſhall be a beaſt. And *Ariſtotle* ſayth in his Ethicks, that ſuch a man is worſe then a beaſte. Neyther doeth the holie Scripture diſſent from them, when it ſayth: *Man beeing in honour, hath no vnderſtanding: but is compared vnto the* IIII. Lib. 4. de conſol. Philoſ. Pſal. 49.

V. *the beasts that perish.*

The fifte dammage is, that sinne maketh a man the childe and seruant of the deuil: hence is that of *Iohn: He that committeth sin, is of the deuill.* And our Lord saith in the Gospell: *Yee are of your father the deuill.* Therefore ô thou sinner, how vnhappy art art thou, that feelest so greate losses & dammages? take pittie therefore on thine owne soule, and doe not burden and loade it with sinnes.

1. Iohn. 3.

Iohn. 8.

These things being thus, remember ô man, and acknowledge these three mayne and huge mischiefes, which sin bringeth vnto thee, that is, the offending of God, the reioycing of the deuil, & infernal torments. Consider furthermore, the noblenes of thy soule, & how dangerous thy wounds bee, which could not be healed but onelie by the bloud, and woundes of

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the Sonne of God. Vnleſſe the wounds of thy ſoule had beene euerlaſtingly mortall & deadly, the Son of God, had not dyed for them. Therfore, doe not ſlightly prize or lightly weigh the concupiſcences of thy ſoule which that ſame ſupreame Maieſty of God did ſo greatly and highly account of. Hee aboundantly poured out teares for thee, euery night waſh thou thy bed with teares, and water thy couch with continuall contrition. He ſhed his bloud for thee: ſhed alſo thine by the daily affliction of thine heart, and continuall tribulation of thy ſpirit. Doe not regard what thy body deſireth, but reſpect what thy ſoule willeth: for S. *Gregory* ſaith where the body liueth a while in delightes, there the ſoule is tortured with perpetuall torments. And by how much the body is afflicted in this life, by

ſo

ſo much the ſpirit reioyceth in the other. Therefore Saint *Auguſtine* admoniſheth vs verie well: Let vs denie our owne wils for Ieſus Chriſte, for they muſt once be forſaken: neither dothit pleaſe God, that for temporal things we ſhould looſe eternall blesſings. If thou waſt permitted certaine yeares to liue in the delights of this fleſh, with this condition, that afterwards thine eyes ſhuld be plucked out, or that thou being depriued of al delicates, ſhouldeſt moſt miſerably perriſh throgh hunger and thirſt, & wretchedly contend wi h famine, affliction, and miſery, I perſwade myſelfe, that thou wouldeſt neuer wiſh for ſuch maner of delicats. What I pray thee is this life? In trueth it is not the ſpace of one moneth? what do I ſay of a moneth? Nay, it is not the ſpace of one houre, not of a minute,

no

no not of a moment, if it bee compared to that eternal beatitude, or to those torments of hell, which haue none ende, & like which none can be thogbt of.

The third Meditation for Wednesday: *how dangerous it is to deferre Repentance.*

OVR Redeemer inuiting vs all vnto repentance, (saieth) *If any man will follow mee, let him forsake himselfe, and take vp his crosse, and follow me: for whosoeuer will saue his life, shall loose it.* It is necessary, that all sinners doe take vp this Crosse, and carry it with perseuerance, if they desire to reign with Christ Iesus. Wherefore S. *Hierome* writing to *Susanna*, saith: that repentance ought to bee equall, or greater then the sins. That repentance is necessarie, (saith

Math. 16. Luke. 9.

Hier. in epist to Susanna.

(saith he) which may eyther equalize the faults, or exceede them. And S. *Augustine* saith: Whosoeuer will bee saued, it is necessary that he be washed, at the least, with the teares of the contrition of his hearte, being clensed before by baptisme fro all those blemishes & pollutions, which sin had spotted and soyled him withall. But if thou shalt say, that this is a hard saying, and that thou canst not forsake the worlde, nor hate thy flesh, nor chastise thy bodie: heare what is saide, not of mee, but of S. *Hierome*: It is a difficult thing, nay it is impossible, that any one should enioy both present and future blessings: that he should fill his bellie heere, & his soule there, that frō delicacies hee shoulde passe vnto delights: that in both worlds hee should be graced and carry his head aloft, and that he shoulde ap-

Hier. in an Epist to Iuliana. cap. 4

peare glorious both in heauen, and in earth. Which ſentence S. *Gregory* confirmeth: Manie, (ſaith he) doe deſire to flye out of the exile of this preſent life, vnto celeſtiall ioy, who in the meane time wil not forſake the pleaſures of this worlde. The grace of Chriſt Ieſus dooth call them, but the concupiſcence of the world dooth detaine them. They deſire to dye the death of the righteous, but they will not liue as they doe: ſuch ſhall euerlaſtinglie periſh, becaus their works ſhall follow them. The auſterity of holy *Iohn Baptiſts* life, ſaith S. *Bernard*, is a hard ſentence of death vnto ſinners: who when there aroſe not a greater then hee among thoſe that are borne of women, did ſo chaſtice, correct, and afflicte his moſt innocent body: & yee haſt to be clothed with ſilk, fine linnen, and purple, and to fare delici-

delicioufly. O wicked man, this is not the Kings high way vnto heauen. Remember the rich Glutton, who was the Lorde of ſuch great wealth, who was clothed in purple and fine linnen, and fared wel and delicately euery day, who afterwards could not haue one ſmall drop of water to coole his tong, being tormẽted in the midſt of the flães of hel. Conſider this ô my frend & repent, whilſt thou haſt time Heare what Saint *Gregory* ſaith: Although God promiſeth pardon vnto the penitent, yet hee hath not promiſed to morrowe vnto a ſinner. It is repentance to deplore ſins paſt, and not to commit any hereafter. Therefore it is very well ſaid of Saint *Auguſtine*: Vaine is that repentance, which the future fault doth pollute: lamentations do nothing profit, if ſins be multiplied; it nothing auaileth to craue

True repentance

Auguſt in his Soliloquies.

craue pardō for euils, if eftſoons thou renueſt & reiterateſt thy follies. Wee muſt note for the manifeſtation of this matter, that true repētance hath beſide other theſe parts, which ar contrition of hart, confeſſion of mouth, & ſatisfaction of deede. For we haue offended GOD 3. maner of waies, by delight of thought, by lapſe of toung, & by pride of works: & theſe three are to be cured by three contrary remedies, delight of thought by the ſorrow & contrition of hart: the lapſe of the tongue, by the confeſſion of the mouth: & the pride of workes, by vpright and vncorrupted ſatisfaction. Of theſe three parts, therefore we will ſpeake, and firſt of contrition, which is a voluntarie greefe taken for ſin cōmitted with a purpoſe of confeſſion, ſatisfaction, and hereafter not to ſin any more. Contrition muſt haue

Three part of repentance.

Contritiō what it is.

haue foure degrees according to *Bernard*: Furthermore know, (saith he) that thou hast wholie recouered thy wits and senses, if thou feelest thy conscience to be bittē with a fourefold compunction, with a double shame fastnes, and with a double feare Therefore in thy plangors and lamentations for thy self, think of God thy maker, think of thy father, think of him who is boūtifull and gracious, and thinke of thy Lorde: and knowe that thou art guilty in each respect; deplore & lament each offece; thy feare doth make answer to the first and last, & thy shamefastnes to the two in the midst. Be it that thy father doth wink at thee, that he that is bountifull and gracious doeth pardon thee: but thy Lord and creator will not. He that spared not his Sonne, wil not spare the workmanship of his hands, nor a wicked

In his 16. Sermon vpon the Cant.

ked seruant, &c. We offend the Lord our God the creator of al things, wee more wickedlie offend our heauenly father, being so gratious and bountifull; who doth support and nourish vs, in which thing we are worse then dogs, who do loue & follow them, of whome they are nourished; but most vildly wee offende God, by crucifying againe by sinne our Redeemer, as much as lyeth in vs, who hath redeemed vs by his moste precious bloud, and hath deliuered vs from all the snares & entrappings of sinnes, from the cruelty of deuils, and from infernall punishments. We must be sorrowfull for three things; for sinne committed, for good omitted, and for time lost. *Augustine* speaketh of the dignitie of contrition. The contrition of the heart auaileth more, then to goe on pilgrimage through-

Augu.

out the world. And *Cassianus* vp-
Cassianus vpon the 120. Psalme on the Psalme, *I called vnto the Lord in my trouble* (saieth he) the Lord doth not knowe howe to put of him, whome he knoweth to entreat him with a broken & pierced hart. And *Chrisostome*
Chrysost. of the compunction of the hart sayth: it is onely compunction, which maketh a man to abhore purple, to desire sackcloath, to worke righteousnes, to loue teares, and to auoid laughter.

Of confession, which is an other part of repentance, S. *Augustine* saith, that it is the health
Confessiō In his 30. Sermon to the brethren in the wildernes. of soules, an expeller of vices, a restorer of vertue, an impugner of wicked spirits, a feare of hell an impediment of the deuill. O holie and admirable confession thou shuttest the mouth of hel, and openest the gate of Paradise. And in another place: He
In his 50. Sermon de tempore. that accuseth himself of his sins the deuill cannot accuse him at the day of iudgmēt, if in cōfes-

sing

fing them he blot thoſe thinges out by repentance, which hee hath done: neither doth renue that againe, which he hath committed. But wo be vnto vs, that when ſo many & ſo great bleſſings & benefits ar found in repẽtance, & yet there are ſo few found, that do take it vpon thẽ Heer evpon God complaineth in *Ieremie*, ſaying: *I harkned and heard, but none ſpake right: no man repented him of his wickednes, ſaying; What haue I done.* Heare what S. *Iſidore* ſaith: It is confeſſion by which the lurking diſeaſe of the ſoule is opened to the praiſe of God, in hope to obtaine pardon. Of which vertue *Ambroſe* ſaith; When confeſſion proceedeth from a man, then the vengeance of GOD ceaſeth, And *Caſſiodorus* ſaieth; Ieſus Chriſt is not their Iudge, but their Aduocat, who accuſe thẽ ſelues by their own confeſſion

Ierem. 8. Iſidor. li de Etym.

Le

Leo in a Sermon.

Leo alſo agreeth with theſe: that is not to bee condemned, (ſaith he) in iudgement, which was purged by confeſſion. Goe too therefore, my brother, and follow the counſell of *Eſay*, and *firſt recounte thine iniquities, that thou maiſt be iuſtified*. For the confeſſion of ſins is the beginning of righteouſnes.

Satisfaction.

Auguſtine in his Soliloquies.

Of ſatiſ-faction, which is a third part of repentance, thus ſpeaketh S. *Auguſtine*: ſatisfaction is to cut of the cauſes of ſin, & not to cheriſh by ſuggeſtions any enterance into them. *Gregory* ſaith thus: we doe not ſatisfie, although we ceaſe from iniquitie, vnleſſe, on the contrary ſide wee perſecute by oppoſite bewaylings, the pleaſurs, which wee loued. *Chryſoſtome* conſenteth vnto this. The reconciliation (ſaith he) ought to bee equal to the precedent offence; thou oughteſt to bee as ready to la-

Gregory.

ment,

ment, as to offend, and as thine intent was to offende, such also ought thy deuotion to be in repenting; for greate sins doe require also great greefe and sorrow.

Wherfore, *Eusebius* saith: A light & slight contrition doth not effect, that those debts may be forgiuen, to which euerlasting death is due: neyther is a transitory satisfaction sufficient for those euils, for which eternall fire is prepared. There is neede of much weeping, of much mourning, of great griefe of heart, to heale the griefs and sorrowes of the hart. We must endeuour with the whole contrition of the spirit, that those olde euils, which as arrows stick in our consciences, may be pulled out. It is not sufficient, with the lips onely to say; I haue offended, spare me, and remit my sins. But we ar presently weary

Hom. 5. ad Monachos.

and looke behinde vs, as *Lots* wife did; wherefore we are diligently to consider the wordes of *Bernard*; Hee that perfectly knoweth (saith he) the burden of sinne, and the plagues and greeuances of his soule, he shall little or nothing at all feele the punishments and castigations of his body, neyther shall they be troublesome vnto him, certainely perswading himselfe, that God wil haue respect vnto him, and that he shall auoyde those things, which he was disposed and prepared to commit. Heerevpon S. *Augustine* saith, writing vpon the Psalme, *Haue mercy vpon me ô God*: Many there be (saith he) that are not ashamed to sinne, but they are ashamed to repent. O incredible madnes, art thou not ashamed of thy wound, and art thou ashamed of the binding vp of thy wound? Is it not being na-

Augustine in Psal. 50.

ked

red more vgly, run therfore to the Phisition, repent, and say; *I doe confesse mine iniquity, & my sin is alwaies before me: against thee one ly haue I sinned, and done this euill before thee:*

Satisfaction consisteth in three thinges; In prayer, almes-deedes, and fasting: which are as it were, certaine antidotes against so many capital vices, by which we offend God: & these three vices doe arise from three principall enemies of our souls. Pride is ingendered of the deuill, couetousnes of the worlde, and luxury of our owne flesshe: of which thus speaketh Saint *Iohn: All that is in the world, is the lust of the flesh, the lust of the eyes, & the prid of life.* Prayer restraineth pride, alms-deeds banisheth couetousnes, & fasting brideleth lust. Furthermore we alwaies sinne eyther against God, and so in like manner, prayer is op-

In what things satisfaction consisteth

1. Iohn. 2.

posed against all that sin, & by it wee are accepted of God, as the wise-man saith : *The prayer of him that humbleth himselfe, goeth thorow the clowdes, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto* : or we sin against our selues, and against such a sinne, fasting is effectuall, according to that of *Augustine* : Restraine and bridle your flesh by fasting and abstinence: Or we sinne against our neighbour, and here almes-deedes are of force ; of which our Sauiour speaketh in Luke, *Giue almes, and all things shall be cleane to you.* For as water extinguisheth fire, so almes deedes quench sinne. Almes-deedes are called the water of God, and a precept of mercie commanded vnto vs of the son of God.

Luke 11.

Wherefore for three causes we are bound to giue almes, &

to

to exercise the works of charitie: First, because by mercie sin is wiped away. Whervpon *Salomon* saith: *By mercie and trueth, iniquitie shal be forgiuen.* The Scripture maketh mention of that poore widdow, who hauing but a little oyle, & exercising mercy, filled all her empty vessels, and the oyle was so multiplied, that she had ynough to pay her debts, and to satisfie all her creditors. These empty vessels are the poore, whom we must bring into our houses, according to that saying of *Esay*; *Deale thy bread to the hungry, bring the poore that wander, home to thine house, when thou seest the naked, couer him, & hide not thy selfe from thine owne flesh.* Like vnto this is the counsell of *Tobias*, saying vnto his sonne: *Giue almes of thy substance, and when thou giuest almes, let not thine eye be enuious, neyther turne thy face from any poore, least God*

The fruits of almes-deedes.

Prou. 16.

2. King. 4.

Esay. 58.

Tob. 4.

turne

turne his face from thee. Giue almes according to thy substance: if thou haue but a little, be not afraid to giue a little almes: And so a little of this oyle of mercie, shall more and more abound, beeing increased with the augmentatiō of grace.

Furthermore, almes multiplyeth our temporall goods, as *Gregory* testifieth, saying: we lose earthly things by keeping them and preserue them by giuing them away; And in another place: whatsoeuer is giuen to the poore, if it be well considered, is not a gift, but alone, because that which is giuen, is receiued again without al hazard or aduenture with aduantage as for example, where the widdowes oyle & meale is increased, who nourished *Elias*: wherby it is manifest, that the poore doe rather feed them that giue almes, then are fed of them.

Thirdly

Thirdly, becauſe almes is a worke of mercy, which wayteth vpon the ſoule to heauen, as S. *Ambroſe* teſtifieth, who ſaith, They are not the goods of man which hee cannot carry with him. Onely mercy is a companion of the dead. O how good and neceſſary a companion is almes for Chriſtians? Therfore do not deſpiſe ſuch a companion, which like an Aduocate goeth before thee, and not followeth after, as thoſe wretches doe contemne it, who will not extend their almes in their life time, being not vnlike to them that cauſe light to bee carryed behinde them, whom the wiſeman reprehendeth, ſaying: *Say not vnto thy neighbour, goe & come againe, and to morrow will I giue thee, if thou now haueſt.*

He that is rich ought to conſider three things in giuing his almes, the firſt of the which is, that

that it is God that requireth the almes; & that he will haue that mercy in the same account, as if it were done to himselfe, accor
Math. 25. ding to that, which Christ saith in the Gospel: *That which ye haue doone vnto one of the least of these my bretheren, yee haue doone it vnto me.*

God doth begge of the rich, money for the poore, of whome the rich daily desire the kingedome of heauen. Hee therefore that denyeth alms to the poore God requiring it, it is greately to be feared, least God in like maner deny vnto him the kingdome of heauen, and that hee will not heare him, when he cry
Prouer 21. eth, according to that of *Salomon* in his Prouerbs: *Hee that stoppeth his eare at the crying of the poore, hee shall also cry, and not be heard.*

The second thing that a rich man ought to think of, being about to giue almes, is that almighty God doth require that

for

for the poore, which is his own: seeing that he is the Lord of all those thinges, which we possesse: therefore hee is without doubt most ingratefull, that denyeth necessarie almes vnto the poore.

Dauid was farre off from this ingratitude, when he said: *Might and power, and glorie, and victorie; and prayse (O Lord) are thine. For all things that are in heauen, & in earth are thine: Thine is thy kingdome, O Lorde, and thou art aboue all Princes. Riches and honour are thine. All thinges are thine, and wee giue vnto thee, that which we haue receaued of thine handes.*

And this cogitation ought the more to moue vs vnto almes, because God receaueth what we giue, and doth repaie vs not onely our principall, but an hundred fold. This is that, which S. *Augustine* saith: If thou wilt be a good merchant, and a gaine-

Augustine in his Epistles.

gainful vsurer, giue that which thou canst not keepe, that thou maist receaue what thou canst not loose, giue a little, that thou mayest receaue an hundredfolde, giue a temporall and fading possession, that thou maist receaue an euerlasting inheritance.

Therefore, he is not onely ingratefull, but also madde, who dooth not giue vnto God his reuenues, that he maye receiue them againe with so great interest: when as both the Iewes, the Ethnicks, and the Moores, willingly do it. Wherefore my deere Brother repent, & gather & lay vp the treasuries of mercy in a safe place, in celestial security, and not among earthly dangers. Consider that the hart of a couetous man, is a pytte without a bottome; the more it receaueth, the more it desireth neyther is it at any time satisfied

ed, as the Wise-man saith: *A couetous man is not satisfied with mony*, Wo be vnto them that lay vp their treasures in the earth: for their harts are afflicted, because they cannot enioy their riches, and they keepe them with danger, and will they, nill they, they must at the last parte from them, and suffer punishment in hell. Eccles. vi.

Lay vp thy treasure my deere & good brother, in thine owne cuntry, which is heauen, where thou shalt liue alwais, & neuer haue hope to enioy these, which are to bee left in the earth: perswade thy selfe that those are thy goods, which thou hast layde out and bestowed on the poore; for those are not properly thy goods which thou canst not carry with thee. Heerewhat *S. Ambrose* saith: Nothing doth so much commend a Christian, as commiseration, and charity. And Saint *Ierome* sayth: I doe

Ambrose in his offices.

Hiere. to Nepotia-nus.

I do not remember that I haue read, that any one dyed an euil death, who willingly exercised the workes of charity. For they haue the prayers of many, and it is impossible but that their prayers should be heard. And

Leo of the apparition

Leo commending this vertue, saith; He shall receaue manie great blessings at Gods hands, who letteth not the poore departe from him without comfort.

Mercie is of so great vertue, that without it, others doe not any whit profit. Be it that thou art faithfull, sober, and chaste, and adorned with worthier titles, yet if thou beest not mercifull, thou shalt finde no mercy. And this may bee ynough to moue the mindes of men, that they may readily & cherefully take vpon them this third parte of repentance, which is satisfaction. Of this repentance, that

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we may returne to our purpose our Sauiour saith; *He that taketh not vp his crosse and followeth mee, is not worthy of mé*, Which if it bee true, we are to performe our repentance as speedely as may be, yea in our youth: for then it is more profitable vnto vs, and more acceptable to God, as the wise man teacheth, saying; *Remember thy Creator in the dayes of thy youth, whiles the euill daies come not; nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:* My sonne, defer not from day to day thy conuersion vnto the Lord, least his anger come on a suddaine, and condemne thee, and destroy thee in the time of vengeance. Be not deceaued with the suggestions of that cursed serpent Sathan, which suggesteth vnto the hope of a longer life, and that thou shalt repent thee enough a little before thou dyest, that hee Eccles. 12.

vnwares

vnwares may oppresse & subuert thee, as the wise man saith:

Eccl. 20. *To promise vnto thy selfe longer life, it is great wickednes, & hath destroyed many; and hath remooued them as the waues of the sea.*

It is euill because it is contrary to reaſō & iuſtice: worſe, because it is against the sinner himselfe: but it is most vile, vngodly, & cursed, because it warreth & fighteth against the diuine will. That it is euill, & contrary to reason & iustice, is proued by three examples.

It is wicked and naught to promise vnto thy selfe a longer life.

I. First, it is against iustice, if any one hauing many horses, amōg which he may deuid the weighty & heauy burden, will lay the whole weight vpon one, which is the weakest and the ouldest. Such an one is he, that reserueth for feble old age, the whole burthen of repentance, & al the sinnes which hee committed in his youth, which is vnsufficient for

for the burden, and can by no means bear it. Of such S. *Isidore* saith, they that mispende the time of repẽtãce without fruit, in vaine desire of the Lord, that the gate may be opened vnto them. The Prophet *Malachie* denounceth a curse against such an one. *Cursed bee the deceauer*, (saith he) *that hath in his flocke a male, & voweth and sacrificeth vnto the Lord a corrupt thing*. Mal. 1.

II. Secondly hee seemeth vnto me, more foolish and more vniust, who when hee is strong and healthfull, will not carry a small burden, but had rather stay, till his burden bee greater, and himselfe weaker. Such an one is hee, that doth not carry the burden of repentance in his youth, & so long as it is light & little: but putteth it of to olde age, when as he himselfe shal be weaker, & his burdẽ weightier. We haue an example of this in the

the booke of the Fathers: One cutting down wood, bound vp a burden of it, and then made tryall whether he could carry it but seeing himselfe not able to carry the same, hee cut downe more wood, and made him a greater burdē, & by how much he was lesse able to lift it vp, by so much he augmented it. After the same maner do sinners, who deferring the time of repentance, doe increase the burden of their sinnes.

Gregory.

For as S. *Gregory* saith: the sin that is not forth-with clensed & purged by repentance, draweth one another with his weght

III

Thirdly, is not he exceeding vniust and mad, that bestoweth and consumeth all the time of his life, al his cost, and all his diligence, in building of houses, in which notwithstanding hee is not minded to dwell: but doth pull downe with all his might,

might, and maine the house, which hee hath determined to inhabite? Certainly, this man altogether worketh against the iudgement of reason, & is worthy to be counted both a foole and a mad man. This doth a sinner, who proroging his conuersion to the howre of death, buildeth for himselfe a habitation in the depth of hell, where notwithstanding, he desireth not to dwell. Feare and dread therefore that auncient saying: Hee that dooth any thinge against his owne conscience, buildeth in hell.

Hope of a longer life is worse then the former circumstance in respect of the sinner himselfe.

Secondly, in hope of a longer life, something worse semeth to be, then that hath beene spoken, when it is to the preiudice of the sinner himselfe. And this is proued by two examples.

The first is, because if anie man had rather be sicke, then sound a seruant, the free: poore

then

then endued with ſome competent wealth: ſuch an one ſhould be oppoſite & contrary to himſelf. A ſinner is like to this man becauſe he had rather liue, nay lye dead in ſin, which is a ſpirituall ſicknes & infirmity, then bee whole, ſtronge, and ſounde. Wherefore a ſinner is moſt cruell againſt himſelfe; for hee had rather be dead then aliue; ſick, then ſound; a ſeruant, then free as is in *Iohn: Whoſoeuer committeth ſinne, is the ſeruant of ſinne*. And S. *Auguſtine* ſaith: A good man, albeit hee ſerue, yet hee is free; but an euill man although hee raigne, yet he is a ſeruant, neyther of one man alone, but (that which is more grieuous) of ſo many maiſters as he hath vices. The ſecond example is, hee is a debter, who taketh any ſumme of money vppon vſury; for by ſo much more doth his debt & vſury increaſe, by howe much

much he is longer in discharging it; & to be somuch the more negligent in repaying it, by how much he is lesse sufficient to repay, certainely it is hurtfull and vnprofitable to himselfe: Such an one is a sinner, who perseuering in his sinnes, the longer he continueth in thē, the more hee increaseth the vsury of his faulte: and so much the more punishmēt shal he at the length suffer for them. Hereupon *Iohn* saith in his Reuelation; *Inasmuch as she glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorrow.*

Thirdly, we said, that the persuasiō of a longer life was most vile, vngodly, & cursed, especially, because it directly fighteth against the goodnesse of our Lord Iesus Christ: & this is manifested by three examples, the first of which is: If a seruāt be disobediēt to his master throgh the

whole

whole race and course of his life whome notwithstanding hee is bound to serue faithfully, hauing receaued many benefites of him: and should serue the greatest enemy that his maister hath; and at the length at the end of his life, whē his strength is decayed, should returne vn-his maister, to waite vpon him: to whome alwaies heeretofore he hath bin disobedient, dost thou thinke that this seruice would be accepted of his maister? Such an one is a sinner, who after hee hath offended his Lord God all his life time, and hath borne armes vnder the colours of his aduersary, would at the last return to the seruice of God in his faint and feeble old age. Secondly, if any one had receaued money, or other great riches of his Lord, on this condition, that he should negociate and traffick therewith, and by his

his diligence ſhoulde increaſe the ſum: and hee in deſpight of his lord conſumeth the money vainely and prodigally; without doubt hee offendeth both the goodnes of his Lorde, and hindreth his owne profite, and ſhuld be counted very vnthākfull. A ſinner is not vnlike to ſuch an one, who hauing receaued of God a ſoule & a bodie, with all the ſences, powers, externall goods, length of dayes, and many other benefits, doth vnprofitably conſume them al, and ſquander them abroad: & that to the reproch and iniurie of his Lord, creator, and redeemer: by ſining ſundry & diuers wayes, by offending the goodnes of God, and by making hauock of all his goods, but chiefly of his ſoule, which is committed and commended vnto him, as a moſte precious treaſure. Wherefore, S. *Gregory* ſaid; Wo

be

be vnto me, if I shal negligently keepe the talent committed to me of the Lord, that is my soule redeemed with the precious bloud of that immaculate lamb seeing also, that there is not any moment of time, which I am not to giue an account of.

III The third example, If any one be a steward, whose duty is, to dispose the goods of his Lorde: if he should giue the best bread the best wine, and the best meates to strangers, and to the enemies of his Lord; & should sette before his Lorde musty bread, vnsauory meates, putrified flesh, corrupted fishes, and dead wine: doe you not thinke that this seruant should badlie fit the humour of his Lorde? A wretched sinner is like to such an one, who offereth to the worlde, and to the deuill, who are the enemies of Christ Iesus his lord, the best & faireſt flower of

of his youth & ſtrength: and to his God & lord, the worſt parte of his life, barrē & vnprofitable olde age. *Dauid* did not ſo, who ſaith of himſelfe; *I will keepe my ſtrength for thee ô Lorde*. And the wiſe man ſaith, that from his youth he ſought for wiſedome, which is true vertue. But of all them that defer repentance, S. *Gregory* ſaith: Hee is far ynough off from faith, who expecteth old age to repent in. For it is to be feared, leaſt while he hopeth for mercy, he fall into iudgmēt. For not any day is within his power, and therfore euery one ought to follow the counſell of *Iſidore*, & conuert himſelfe with all the diligence & haſt he can vnto the Lord; for if he lynger and loyter, he ſhal at the length be willing, but not able to turne himſelfe. Pſal. 38.

Which thinges beeing ſo, repent my deare brother, with all

ſpeede

speede and celeritie, and make no longer tarrying, least thou be reprobated and shutte out with the foolish virgins.

The fourth Meditation, for Thursday: of the contempt of the world, And with what hatred, and diligence it is to bee eschewed.

1. Iohn. 2. THE glorious Apostle S. *Iohn* saith; *Brethren, loue not the world, neither the things that are in the world. For if any man loue the world, the loue of the father is not in him; and the world passeth away, & the lust thereof.* S. *Augustine*, expounding this place, saith: what wilt thou doe? whether hadest thou rather loue temporall things, and so passe away with the time, or Christ our Sauiour and

In his second tractate vpon the Epistle of S. Iohn.

and liue for euer? If thou shalt loue this world, it will consume and destroy thee; for it cannot defend them that loue it.

This world is as an *reprobate* man; for as the Church dooth not pray for him that is vtterly cast off of God, so Iesus Christ doth not pray for the world, although he prayed for them that crucified him. O how greate madnes is it to serue such a lord who at the ende of thy seruice, is wont to giue no other wages, but nakednes and desolation. So *Saladine* that great *Sultane* of *Babylon*, the conquerer of *Asia*, being at the point of death, and seeing no hope of life to remaine, commanded his standard-bearer to bee called vnto him, to whome hee thus spake, saying; Thou hadst wont to carry mine imperiall ensigne before me, when I went to warre; now also carry the ensigne of

the world is as a man excommunicated.

A speech & fact of Saladine.

my death; which is this poore winding-sheete: carry it thorow all the streets of *Damascus*, and cry: behold the king of all the East dieth, and of all his spoyles and trophees, carryes none other with him, but this worn thridbare winding-sheet. The like is read of a certaine young king of *Lotharingia*, who beeing readie to giue vp the ghost, lying in a most magnificent pallace, and in a rich sumptuous bedde, cryed out with a loude voice, that he might bee heard of all; ô Lord Iesus Christ how worthily is this world to be condemned, see in what stately & royall buildings I haue liued & now wretched creature that I am, knowe not whither this night following I shall go, what In I shall haue, or what maner of entertainment I shall finde.

Therefore ô sinner, fly from the worlde, flye I say, from the world,

worlde, first, because it leaueth thee in so great neede and misery. For as the Apostle S. *Iames* saith; *The amity of this worlde, is the enmity of God. Whosoeuer therfore wil be a friend of the worlde maketh himselfe the enemy of God.* And Saint *Gregory* sayth; A man is so much the nearer vnto God by how much he is further of from the loue of the world. For this cause the Lord woulde bee carryed without the Cittie, to signifie, that he had no parte in the Worlde: and whosoeuer will bee partaker of the fruites of his pasion, hee must renounce the worlde, and separate himselfe from all worldlie conuersation, if not in act, yet in desire: this is that which almighty GOD commaundeth by his Prophet, saying, *Get yee out of Babylon, that euerie one may saue his owne soule. Babylon*, according to the exposition

Iames. 4.

Gregory.

on

on of S. *Hierome*, is the house of confusion, which is this world, in which confusion raigneth euery where, as well in the ciuill estate, as in the spiritual, as well in olde, as young, as wel in men as women. Therefore it is very well said of S. *Iohn* in his generall Epistle; *The whole worlde lyeth in wickednes*.

1. Iohn. 5.

Of conuersion vnto the Clergy chap. 30.

Saint *Bernard* also counselleth vs very well, saying: Flye out of *Babylon*, flye & saue your souls. Fly to the cities of refuge, where ye may both repent for sins past, and for the preset finde grace, and safely looke for future glorie. Let not the anguish and remorse of your sins hinder you, nor the austerity of repentance deter and affright you. For neither the pasions of this time, nor the tribulatiō of this world, are worthy for the fault paste, which is remitted; for the present grace of consolation which

is bestowed; nor for the future glory, which is promised: to bee briefe, there is no bitternesse so great, which the prophets meale will not sweeten, which the wisdome of the tree of life will not make sauory. We are to know, that the world is to be eschewed for 4. causes, the first of which is, because wise & circumspect men, are wont to fly and auoyd infectious and contagious places, especially if they be weake and sickly, or feare any infirmity. Such a place is the Worlde, which hath in it many euils, and many diseases of sin, we see also much filthines, & many blemishes in it, which contaminate & pollute our soules: for sin itselfe is a contagious disease, therefore not without caus we ought to eschew and auoid the society and company of wicked & vngodly men; for it is not meet that the whole & sound should

the world is to be eschewed for 4 causes.

dwell with the leaprous & diſeaſed: for the wiſe man ſaith: *He that toucheth pitch, ſhall be defiled with it, and he that companieth with a proude man, ſhall put on pride.*

Tom. 9 Ep Euſeb. ad Damaſum de morte Hieron.

Certainly ſaith S. *Ierome*, nothing dooth ſo hurte a man as naughty company, and euil ſocietie. For a man becomes ſuch a one, as the company hee keepeth. The wolfe dooth neuer dwell with the lamb: & a chaſt man doth flie the companie of the luxurious. I think it impoſſible, that a man ſhoulde longe continue honeſt, who daily vſeth the ſociety of wicked men. *With the holy, thou ſhalt bee holie*, ſaith the Pſalmiſt, *with the innocent, thou ſhall be innocent, & with the froward, thou ſhalt learne frowardnes:* For as euill company hurteth, ſo good company profiteth, nothing can be compared to this treaſure, he that findeth good ſociety, findeth life, and a

boun

boundeth with wealth. I speake truely and confidently; a man is made very sildome eyther good or euill, but through company & society. The heart of a child, is said to be as a Table in which nothing is painted, therefore that he receaueth frō company, hee keepeth till his olde age, whether it be good or euill. These thinges spake S. *Ierome*, being ready to yeelde vp the ghost. Therefore seeing that the world is so euil, we ought to eschew & auoyd it, as an il neighbour, who can worke vs greate mischiefe by his neighborhood and vicinity, and hurt vs verie much by sinnes and sinners, of which it is full.

The secōd cause why the world is to be eschewed.

The second cause why the world is to be eschewed, is, because wise and considerate men do auoyd those places, in which they feare the intrappings and snares of their enemies, leaste they fall

fall into their hands: and this is the reward that the world rendereth vnto her louers, that she at the length deliuereth them into the hāds of the deuils their deadly enemies. The wordes of the traytour *Iudas* are to be referred hither, saying to them, to whome he sold & betrayed the Son of God: *Whomsoeuer I shall kisse, and say peace be vnto thee that is he, lay hold on him.* Which wordes the worlde saith also to the deuils: to whōsoeuer I shall giue the kisse of peace, of riches of pleasures and honours, lay holde on him, binde him hand and foote, and cast him into hel Wherefore, S. *Gregory* saith not without good cause; It is a manifest signe of perdition, when the effect and euent, doth fauor affected iniquitie, and no contrariety doth hinder, what the peruerse minde hath conceaued. And Saint *Ierome* sayth: It is

Math. 26.

Gregory in his morals

a manifest token of damnation, to bee loued of the worlde, to enioy prosperity, & to haue all thinges, what the will desireth.

Certaine therefore it is, that they are exceedingly deceaued in finding out the way to felicity, who think that they may enter into glory, & into the kingdome of heauen, by riches and pleasures.

The third cause, why we ought to eschew the world, is this, because wise & wary men doe fly and auoide dangerous places, such as the sea is, wherin we saile with feare. Whervpon the wise man saith; *They that saile ouer the sea, do tel of the dangers of it, Dauid* certifieth vs, that this worlde is a great & spacious sea, in which the greater part of the mariners perish. This is manifest, because as *Bernard* saith, many do miscarry in it, and fewe are saued.

Eccius 9.

The world is a sea.

ued. The world is as an *Ocean*, in which of foure ſhips, ſcarcely one is ſaued; as the Deluge, in which ſo many thouſande men were drowned, and ſo few eſcaped: and as the Fornace of *Babylon* kindled with hell fire, in which a man is ſette on a light flame with one word of the fire of wrath, in which luxurie doth burne, and couetouſnes is inflamed by the onely looke and aſpect.

The fourth cauſe.

The fourth cauſe, why wee ought to forſake the worlde, is, becauſe euery man that is wiſe, beeing admoniſhed, ought to eſchew that place, in which his mortall and deadlie enemie dwelleth. This place is the world, which the deuill our capitall enemie inhabiteth? hee hath his ſignory and dominion in this world, who alwais threatneth deſtruction vnto vs, and thirſteth for our deathes. Therfore

fore let vs flye from the worlde as from the deuill, according to the counsell of the wiseman, *Keepe thee farre from the man that hath power to slay.* Eccles. 9.

These reasons thus being set before our eyes, let vs be wise: for we see manifestly by these thinges which haue beene spoken, that the worlde cannot be better ouercome by any other way, then by flying from it. We haue an example of this in the lifes of the Fathers, of *Achrimus* who being Emperour, and standing in his pallace, prayed thus vnto God, Lorde I desire thee to shew vnto me the way of saluation. And beholde, hee heard a voyce saying vnto him; *Achrimus*, auoyde the concourse and solemnities of the worlde, entangle not thy selfe in the snares of humaine vanities, & thou shalt bee safe, at the hearing of which voyce, he betooke him-

himselfe foorth-with to a strict solitary course of life, & saying an other tyme the same prayer, he heard a voyce saying: Fly, ouercome, bee silent and at rest. And surely these be the rootes, and the groundes not to sinne.

For by flying, the concupiscence of the flesh is ouercome, by being silent, the pride of life, and by beeing of a peaceable & quiet minde, couetousnesse and greedines of gaine are subdued and ouerthrowne.

Saint *Isidore* admonishing vs that wee shoulde contemne the world, saith: If thou desirest to liue quietly, couet nothing [illegible] it is in this worlde, cast from thee whatsoeuer may hinder thy holye purpose. Bee deade to the world, and therfore being dead doe not thrist after glory, and thou shalt liue in tranquillity & rest, being content with thine owne. Despise that in thy life,

which

which thou canst not keepe in thy death. *August.* speketh thus of this deceitfull worlde: This life is a miserable life, a fraile life, an vncertaine life, a painefull life, an impure life, a life Ladye of enormities, and Queene of pride, full of miseries and errors; which is not to bee called a life, but a death in which we die dailie, through sundry defections of mutability, and by manifolde kinds of death. A brickle lyfe, & incōstant life, which the faster it goeth on, the nearer it aprocheth to death, a deceitfull & vnsteady life, ful of the snares of death. Although it bee repleniſhed with theſe, and other greeuances, ſorrowes, & inconueniences, yet (ô greefe) howe many doth it enſnare with vanities, and how many are deceiued with falſe & deceitfull promiſes? and albeit of it ſelfe it is ſo falſe and bitter, that it cannot

August. in his medi.

not conceale theſe inconueni-
ences from her blind louers, yet
it maketh drunk an infinit mul
titude of fooles with the golden
cupe, which ſhe beareth in her
hand. As they are happy, ſo are
they rare, that refuſe her famili-
arity; that deſpiſe her perfuncto
ry ioyes: that contemne her ſo-
ciety, leaſt with this periſhing
deceauer they be alſo forced to
perriſh. This ſaith he. Beholde,
Bernard. ſaith *Bernard*, the world cryeth,
I ſhall fayle thee; and the fleſh
cryeth, I ſhal infect thee, which
thē, ô miſerable ſiner, wilt thou
follow the failing world, or the
infecting fleſh, both of them are
euill: therefore followe Chriſt,
who will refreſhe thee. But if all
theſe things, my brother, which
thou haſt hetherto read of, doe
not mooue thee, heare what the
In his me- ſame famous Doctour of the
ditations. Church, *Bernard* ſayth, of the
louers of the worlde: Woe bee
vnto

vnto those vnhappie and wretched ones (saith he) for whome is prepared intollerable sorrow incomparable stinch, and horrible feare. Woe be to them, for whome is prepared that place, where nothing shall be hearde but weeping and wayling, lamentation and howling, mourning and gnashing of teethe: where nothing shalbe seine but the worme, vgly, deformed, & horrible tortures, and terrible and fearefull deuils: where they shall cal & seeke for death, but shall not find it: where there is no order, but where perpetuall horrour euerlastinglie abideth How great feare, how great sorow, how greate mourning will there be, when sinners are separated from the righteous, & deliuered to the power of deuills, with whome they shall bee cast headlong into the eternall tormēts of hel, without hope euer

to see the face of the Lorde, or heauenly glory: without any hope to be euer freed frō those torments; where neyther the torturers shall be wearied, nor the torturs haue any end: wher death shall neuer die, nor life bring any ioy?

Ier. vpon the 17. of Math.

Tel me ô sinner, saith *Ierome*, if wee had the wisedome of *Salomon*, the beauty of *Absolon*, the strength of *Samson*, the long life of *Enoch*, the riches of *Cræsus*, & the felicity of *Octauian*: what would these things profite vs, when as our flesh at the length is to be giuen to the wormes of the earth, and our soules to the deuils, to be euerlastingly tormented with the rich Glutton in hell?

The shortnes of time, the breuity of life, and the vncertainty of death, ought to mooue thee to contemne the world, & those vaine delights that be in

the

the world. Wherefore S. *Gregory* saith: Reprobates doe many thinges wickedly, because they hope to liue long heere. Contrariwise, the righteous, whilest they considder the shortnes of their life, they auoyde the sins of pride and vncleannesse. Of the breuity of this life S. *Iames* saith, *What is your life? it is euen as a vapour that appeareth for a little time.* Gregory. Iames. 4.

And Saint *Augustine* sayth, if thou hadest liued all that time, since *Adam* was expelled out of the garden of Paradice euen to this day, certainly thou shuldest well perceaue, that thy life was not perpetuall, which hath so passed away: but the life of one man what is it? adde as many yeeres as it pleaseth thee, adde a very long & lasting old age, what the? Is it not yet morning? Be it that the day of iudgement is farre of; assuredly thy Augustine. vpon the 56. Psalme

last

laſt day cannot be far of, therefore now prepare thy ſelfe; for as thou departeſt out of this life ſo ſhalt thou bee preſented to the other life, this ſaith he. And in another place: All the time that we liue heere, is take̅ from life: ſo that the lyfe preſent is none other thing, but a ſhort way, by which wee paſſe vnto death, in which no man can lo̅g ſtay nor linger, or walke ſoftly, and at leaſure; but euery day thou muſt finiſh by little and little ſome part of thy iourney.

All thinges paſſe away, ſaith *Seneca*, and are in continuall diminution and augmentation. None of vs is the ſame in old age, that we were in youth. Not any one of vs is the ſame in the morning, that wee were the day before, our bodies paſſe away after the manner of running riuers: whatſoeuer thou ſeeſt, runneth away with the time.

Seneca in his 59. epiſtle.

time. Nothing remaineth ſtedy of all thoſe thinges we ſee: beehold they are changed, whilſt I ſpeake, and I alſo am changed. And in another place; the fates doe ply their worke, & do take away from vs the ſence and feeling of our death; & that death may creepe vpon vs more eaſily, it lurketh vnder the very name of life. Child-hood conuerts, infancy into it, youth child hood, manly age youth, & olde age takes away manly age. The very increaſes, if thou doſt well account & think of them, wil be found to be loſſes If (my deere brother) thou leteſt theſe things into thine eares, & meditateſt on them in thine heart, & well conſidereſt them, thou wilt ſay, that thou rather runneſt vnto death, thē that thou canſt hope for long life.

In his bok of conſolatiō to marcia chap. 22.

The

The fift Meditation, for Fryday: *Of the vanitie of the glory, and magnificence of this worlde.*

THE Prophet *Baruch* detecting and laying open the great & intollerable mockerie of vaine glorye and riches, and the ſubtile deceits of this worlde, in the thirde chapter of his prophecie ſaith; *Where are the Princes of the heathen, and ſuch as ruled the beaſts vpon the earth? They that had their paſtime with the foules of heauen, and hoarded vp ſiluer and golde, wherein men truſt, and made none end of their gathering? For they that coyned ſiluer, and were ſo carefull of their worke; and whoſe inuention had non end, are come to naught and gone downe to hel, and other men are come vp in their ſteades.* Where are the inuincible victors, and heroicke conquerers of Coun-

Baruch 3.

tries,

tries, who by their conquests purchased and gotten such triumphs, and by their riches prepared such magnificent feastes and banquets? Where are the Emperours and Captaines of huge Armies? Where are the managers of horses & other creatures? Where are the Iudges, tyrants, & great theeues of the world? they ar now nothing but dust and ashes. Looke & looke againe, look I say, into their Sepulchers, whether this is a rich man, or that a poore man? whether this man is valiant, or that man faint-harted? tosse & turne ouer their bones, distinguish if thou canst, a rich man from a poore man, a valiant man from a coward, a beautiful man from him that is deformed. Wherefore my brother, let vs be wyse at the last, being admonished by this scripture: & let as assurdly perswade our selues that al

mans

mans glory, whence soeuer it commeth, is to be auoyded of vs First: because of his own nature it is vile: secondly, because it is deceiteful in his promise: thirdly, because it is vaine, brickle, frayle, fleeting & momentany: fourthly, because it is euill and malicius in rendering a reward

Why worldly felicity is to be eschewed.

First I say, that mans glory is to be eschewed, because of his owne nature and condition is vile and base; as it is manifest in the first booke of the *Macchabes* where *Mattathias* dying saith to his Sons; *Feare not yee the wordes of a sinfull man; for his glory is but dong and wormes*. What in this world is more filthy then dong what more vile then wormes? Therfore if all mans glory consisteth in dong, it is not to be desired, but auoyded mans glory, as the Phylosopher saith, is as corruption and the rottennes of wood. Which thinge also ex-

1 Macca. 2.

A simily.

experience teacheth vs: for as the little worne *Teredo*, that eateth wood, in the night ſhineth and maketh a crackling, but in the day time is knowne to be a worme and putrefaction: ſo alſo vaine glory ſhineth and glittereth with great pompe in the night of this worlde to weake and dimme eyes, which cannot iudge but by outward appearances. But when that cleare & bright day of iudgemente ſhall come, wherein GOD ſhall reueale the darkeſt & obſcureſt things of our ſoules, & ſhal manifeſt the ſecret counſelles of our hearts: then thoſe, that ſeemed happy and glorious, ſhall be knowne to be filthy, vile & without any hope of ſaluation. Wherefore thoſe mighty men are like vnto owles, which flying in the darke, doe ſeeme to caſt ſome light frō thē, but whē the day ariſeth they ſhew black

as they are. If these glorioſoes had eyes to looke into their moſt vile riches, and to behold the ſtinch and corruption of their owne fleſh, which ſhal be turned into aſhes, they that are now ſwelled and puffed vp, & doe deſpiſe others, through the noblenes of their birth, their power & dignity, ſhould wel perceaue how abiect, baſe, blacke, and corrupt they are. Wherefore I cannot bee induced, to thinke otherwiſe, but that if they woulde deepely conſider and weigh theſe thinges, they would preſently caſt out of their harts all the earthly glory of this world: knowing, as *Hierome* ſaith, that it is impoſsible, that any one ſhould be happy in both worldes, and appeare glorious both in heauen, and in earth.

In an Epiſtle to Iuli cap. 4.

The glory of the world is inconſtant.

Secondly, the glory of this worlde (as we ſaide) is to be eſchewed

chewed, because it is fraile, and without any constancy or foundation: therefore it is like vnto a smoake, or a vapour, which the higher that it is lifted, the lesse it is seene; and to a flower of a good sent & fairenes, which a little Sun-shyne doth dry vp in a short time; is withered with a little blast of wind, and dooth loose all the beauty & fragrancy: such is the glory of the world of which *Esaias* said: *All flesh is grasse, and all the grace and glorie thereof, is as the flower of the fielde. The grasse withereth, the flower fadeth, and the glory thereof passeth away.* Such are the louers of this temporall momentany glory, worthily compared to grasse, which groweth on the toppes of houses, to day greene, and to morrow not seene. Wherefore the wiseman saith: *All power is of short continuance; and hee that is a King to day, to morrow is dead.* Tell

Esay. 40.

Eccles. 10.

me where is the power & glory of King *Assuerus*, who gouerned an hundred and twenty prouinces? Where is the glorie of greate *Alexander*, at whose presence the whole earth was husht, to whome all Kings and tyrants payed tribute, as it is in the first booke of the *Macchabes*

1. Mach. 1.

Where is the glory of that greate Empyre, by which hee conquered and subdued vnder him, almost all the kingdomes of the world? Where are all the Princes and Potentates of the world, who raigned ouer both man and beast? They are passed and gone away, as a stranger or a Soiournour that tarryeth but for one day. Truly not one of them remayneth, all their dayes were spent in vanity, & their yeares swiftly posted away.

Death feareth no man: it swepeth all away without any difference

ferēce or partiality: it is a fierce cruell beast, that spareth not any body, it taketh away both the king & the begger, & maketh all equall and alike.

Thirdly, the glorye of this world is to be auoided, because it is deceitful, & doth performe none of those thinges it promiseth, but deceaueth all men in this life. Which of the Princes, and Emperours hath it not deluded, promising vnto thē long life, peaceable honours, a quiet empire, when as it cannot prolong mans life one houre? Who in earthly glory was like vnto *Alexander*, who was neuer subdued in any warre, who alwaies triumphed ouer his enemies, who ouerthrewe huge hoasts with a little army, who neuer besieged Citty but he tooke it, neither was there any prouince which did not obey his Empire, but now when he seemed an ab

lute conquerour, and purposed to passe the rest of his time in peace and tranquility, hee was on a suddaine poysoned. Tell me why doest thou follow and hūt after the glory of the world which cannot succour thee in death?

The glorye of the world is euill & malicious in retributiō.

Fourthly (as I said) humaine glory and applause is to bee auoyded & eschewed, because it is a very euill & naughty paymayster: for it promiseth glory, & payeth euerlasting perditiō, and eternall confusion. Wherfore the Lord saith by the Prophet; *I will turne their glory into shame*. So their strength shall be turned into weakenes, their wisedome into foolishnes, and their pleasurs into punishmēts. For according to the quantity of the falt, shall be the quantity of the punishment, which they shall be tormented with. Hereuppon S. *Hierome* speaketh thus,

Ose. 4.

to

to the louers of this fleeting & deceitfull world; woe be vnto you miserable wretches, who endeuour to goe to heauen by the way of riches and pleasures, and vnderstand not what our Sauiour saith: *That it is easier for a Cammell to goe through the eye of a needle, then for a rich man to enter into the kingdome of heuen.* Math. 19. Remember that this is a Diuine sentence, and the wordes of him who saith; *Heauen and earth shall passe, but my words shall not passe.* O miserable wretches, & more inconstant thē any wind; howle & mourne; who are onely great and noble by the benefit of fortune; but indeede are base, abiect and blind with the smoake of vanitie, with deceaueable honours, and false dignities of this world. Doe ye not see the shortnes of time, how death perhaps this night shal cut off the thred of your liues, and that yee shall

bee tormented for euer in hell, where yee ſhall alwaies liue, dying without ende, yea more dying, then al the men that die in the world, where no reſt ſhal be giuen, but torments ſhall alwayes liue to reuenge? Where yee ſhall not onely be tortured with men, but alſo with deuils? For ſo much the greater ſhall thy puniſhment be there, as thy glory was greater heere, and as thou haſt liued in greater delicacies and delights. See how our Sauior, that vnchangeable truth, all whoſe deeds & words are one inſtruction, among his twelue Apoſtles whome hee chooſe, would haue but one *Bartholomew* a noble man, and one *Mathew* a rich man: he choſe all the other poore men, & fiſhers: that hee might ſignifie, that the noble & rich men of this world, can hardly be ſaued, & be made worthy of heauen. For if by one

onely ſinne, man became guilty of hell fire: how ſhall a rich man be ſaued, deſirous & greedy of popular applauſe, hunting after the fraile and mortall glory of this life, which is none other thing then a filthy and impure veſſell and receite for all ſin, ful of pride and luxury, ful of coue touſnes, in the rich mighty and noble men of this world? Theſe are theeues, that rob the poore of that they ſhould liue by, who eate vp their labours, killing & treading them vnder their feete: when notwithſtanding God hath bleſſed them with greate aboundance of wealthe, that they therby might nouriſh the poore, and religiouſly ruſe ouer them; who being drowned in riches, and delicats, and ſwollen with coſtly meats, ſeeing the poore before their Pallace gates naked, & perriſhing through hunger and cold, doe

not ſtretch out their hands vnto them, neyther are mooued with any pitty: but giuing thẽſelues wholy to playes, ſportings, gamings, feaſtings and banquets, vtterly forget the poore, the charge of whome is ſo often cõmitted and commended vnto them in the Scriptures, neither doe they remember God at any time, except perhaps lightly and by the way curſorily & perfunctorily. Let them certainely perſwade themſelues, and remember theſe thinges, when they ſhal feele & try them, that a moſt ſtrict and exact account ſhall be required of them, why they haue not deſtributed to the poore thoſe thinges, which were ſuperfluous vnto them: & if they cannot giue an account, nor purge themſelues, their ſoules ſhall ſuffer intollerable torments in the deepeſt pitte of hel. O how eaſily do they offẽd

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and how ſuddenly are they enwrapped in puniſhment; who do not conſider, how they muſt dye, or howe God ſhall iudge them? O how vncircumſpect & vnhappy are they, that doe not remember theſe things, and do not reſiſt the temptationes of the deuil: I dare boldly affirme, that if they did acknowledge God to be their Iudge, & think that they ſhould die, that they would not ſinne, at the leaſte with ſo greate ſecurity, all feare ſet apart. But now they come to Church, not to heare the diuine word, and to pray, but to ſe vanitie, beauty, and the pride of women. This is their thought, this their intent, and this their ſermon. There they talke and conferre, how they may heape riches together: there they diſpute of the ſundry faſhions of apparell: there they inuite one another to feaſts and banquets

and to the dishoneſt delights of gluttony: of whome S. *Bernard* ſaith; O wretches, what doe ye, who before the time doe ſlay your owne ſoules, & corrupt & putrifie your bodies? Tell mee, whence comes infirmity, whēce groweth the ſodaine death of yong men, but of great aboundance of meates, and immoderate venery? Wretched are ye, becauſe yee thinke that ye can delude God, but in truth ye deceaue your ſelues, becauſe yee neglect your ſouls that ye may pamper your bodies; and ſo yee deſtroy them both, before the time appoynted. Your pleaſure and reioycing ſhall continue but that ſhort time ye liue, but after death your bewaylings & torments ſhal endure with deuils in hell for euer and euer: there ſhal be euerlaſting ſhame and confuſion: there ſhall neither bee ſumptuous banquets,

nor

nor delicate wines: there with the rich Glutton, who in this world fared delicately, ye ſhall craue a drope of colde water, and it ſhall not bee giuen vnto you: for there no man gathereth, or reapeth any thing, but that he hath ſown in this world. What then ô miſerable man doeſt thou? Why doeſt thou not repent? Why doeſt thou not amend thy life? O hart harder then the rock, why doeſt thou linger, why doeſt thou defer repẽtance for thy ſins, why doeſt thou prolonge thy cõuerſion; behold how death cõmeth running ſwiftly to carry thee away: the deuill ſtandeth ready, to catch thy ſoule, & the worms greedily expecte thy fleſhe, which thou haſt fatted with ſo fine meats, that they may haue more aboundant & more tothſome foode, doth not that horrible & feareful day of iudgmente come

come into thy minde, in which thou ſhalt not onely render a moſt ſtrict account of thy pride gluttony, luxury, vaine glory, vanity, and of thy time vnprofitably ſpent; but alſo of euery Idle word? Beware that thou fall not into that dreadfull condemnation, which the Son of God not now a lambe, but a Lyon ſhall pronounce againſt the curſed, ſaying: *Depart from me ye curſed into euerlaſting fire, which is prepared for the deuill and his angels.* Math. 25.

Beholde, ſayth *Bernard*, ô thou worldly ſinner, how farre thou wandereſt out of the way, if in this world thou ſeekeſt for honours, pleaſures, and glory: for thou ſhalt neuer find that heere which may ſatisfie thee. If thou deſireſt true ioy, and true glory endeuour and labour to goe to heauen by the right way; where the ioyes are truer and better, then euer eye hath ſeene, or

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eare hath heard, or hath at any time entred into the hearte of man; I pray thee for those eternall and euerlasting ioyes, neglect & basely account of these transitory & momentary pleasures.

But what shal we say of them who can neither be induced by the feare or loue of God, nor by the terrour of death, nor by the horrour of hellish torments, to forsake their sinns, yea, whome it repenteth that they haue not power & abilitie to liue as wickedly as they would, that they might satisfie their lustes in all thinges? O miserable wretches yee laugh in this world, but yee shall weepe in the other. Woe be vnto you, who desire momẽtanie and fading pleasures, because yee shall suffer great and euerlasting torments. A little time yet remayneth: fill vp the measure of your iniquities and

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miſeries, that the indignation of God may be more plentifullie powred downe vpon you. Reioyce a little, giue ouer your ſelues to trifflings, to toies, fables, ſportings, lyes, contentiõs, and enimities, and let no time paſſe you in vaine. What doe yee? Scrape together for your children riches, honours, & dominions: purchaſe nobility and renowne for them, that they may doe that, which yee left to doe, and finiſh, what ye began: that ye together with them may bee tortured with greater torments.

But ſome men may ſay: God is bountifull, gracious & mercifull, he receaueth euery ſiner that turnes to him with all his hart, and he pardoneth all their faults. True it is my brother, he is more merciful, then thou ſuppoſeſt, when he ſo patiently ſuffereth ſinners, and ſo mercifully granteth

granteth them ſpace to repent in, that they may amend themſelues: and if they returne vnto him, hee graciouſly receaueth them. But I would haue thee to know, that as he is mercifull in ſuffering, expecting, and pardoning: ſo he is iuſt in correcting and puniſhing. If thou ſhalt ſay: Albeit a man ſinne all his life time, neither doe any good at all, if hee repent at the very point & inſtante of death, God will forgiue him all his ſinns. O my brother, how vaine is this comfort? How falſe & deceitful is this cogitation? for of an hundred thouſād ſinners, that defer their repentance to the houre of death, ſcarcely one is ſaued, and obtaineth remiſsion of his ſinnes. A man borne in ſinne, neuer lyuing according to the law of the Lorde, without the knowledge of him, neuer willing to heare the word of God,

not knowing what ſinne is, or what repentance is, drowned in the buſineſſes and cares of this world: afflicted with the loue of his children, whome he leaueth: with the griefe of his riches, which hee forſaketh: tormented without hope euer to enioy them againe, what repentance can he make: who if any hope of longer life or recouery did appeare vnto him, woulde not be any whit carefull for repentance? Of which I infer, that hee that in his youth, & whileſt he is whole and ſound, neither feareth, nor bluſheth to offend God, is vnworthy to haue his ſins forgiuen him in the agony of death. For tel me what repentance is that, which a man maketh, whē he plainly ſeeth, that he can liue no longer? yea, who would liue more diſſolutly, then he did before, if he ſhoulde recouer his former health? Truly

Late repentance ſildome true

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I my ſelfe haue ſeene very few rich men, who haue repented at the houre of death, & recouering againe bodily health, haue not afterwardes beene woorſe in their ſoules, then they were before. This I am aſſured & altogether perſwaded of, and I haue learned it by long experience & obſeruation, that they that alwaies ſinne without any feare, and neuer in health will ſet ſin at defiance, nor renoũce their pleaſurs, that they ſildome, and very hardly haue an happy ende, as ſaith S. *Hierome*. Wherfore my Brother, if thou haſte any diſcretion, or if there be any light of reaſon within thee, deſpiſe and forſake the riches, honours, & glory of this world, for his ſake who created thee. and who is aſcended aboue all things. What ſhall it profit thee if thou gaineſt the whole world and looſeſt thy ſoule? I knowe

aſſuredly

assuredly that the honours and glory of this world are impediments of grace, and that which is worse, hinderers of eternall saluation. For it is no where reade, that euer any man passed vnto eternall glory by the pleasures and delightes of this world. O how vaine and false is the glory, which men hunt after, and desire one of another, & not of God? He that desireth to be preferred before all men, it is to be feared, least the higher he ascends, the greater will be his fall. That Angell, was a Cittizen and an inhabitant of heauen, who said; *I wil ascend into heauen, and exalt my throne aboue beside the starres of God: I will sitte also vppon the mount of the Congregation in the sides of the North. I will ascend aboue the height of the clowdes, and I will be like the moste high*: But he was made a deuill, and fell into the deepest pitte of hell. Therefore it is very well

Esay. 14.

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saide of Saint *Augustine*; O how happy is he, whose hearte onely burneth with desire of heauenlie glorie? Who is not puffed vp in prosperitie, nor caste downe in aduersitie? who as he hath nothing in the world, that hee loueth, so hee hath nothing that he feareth?

What other thinge is the glory of this worlde, but a tickling of the eares? O how cursed is hee; saith *Anselmus*, and ingratefull, that seeketh for the glorie of this worlde? No honour is got without trouble, no dignitie without disturbance, no highnes without vanitie. Wherefore, my brother, if thou wouldest weightily consider of the great danger that followeth worldly glory, without doubte thou wouldest shunne and flie from all the vanitie of this worlde: and thou wouldest onely desire to enioy

that celeſtiall beatitude, which all the Saintes haue obtayned by ſo great labours and afflictions, and now doe enioy with greater reioycing.

The ſixt Meditation for Saterday: *How death is to be feared: and that a Chriſtian ought ſo to liue, that death may neuer finde him vnprepared.*

Eccleſ. 14. BE *mindfull*, ſaith the wiſeman, *for death dooth not tary*, the remembrance of it is the mother of many good thinges: for the ſame wiſe man ſaith: *Remember thy ende, and thou ſhalt neuer doe amiſſe*, And Saint *Bernard* ſaith: Continuall remembrance of death is a great bleſsing. Let a man alwaies carry this about with him, and he ſhall neuer offend.

Eccleſ. 7. Bernard

fend. And S. *Auguſtine* ſayth: There is not any thing, that more forciblie holdeth a man from ſin, then the continuall remẽbrance of death. This maketh a man humble and lowly: this bringeth a contempt of earthly things, and induceth a man to take vpon him the burden of repentance. S. *Hierome* alſo dooth ſubſcribe vnto theſe ſayings; Hee that perſwadeth himſelfe that he ſhall dye, eaſily contemneth al things: he deſpiſeth the pride of life, who remembreth that ere long hee ſhall be caſt into the earth: for he that knoweth, that ſhortly, he muſt bee put vnder all mens feete, and be troden vppon by euery one, he will not deſire to be extolled, or to be lifted aboue others: he that remẽbreth that he muſt leaue all things by and by, contemneth the luſt of his eyes; but eſpecially he deſpiſeth

Auguſtine

Hieromes

that celestiall beatitude, which all the Saintes haue obtayned by so great labours and afflictions, and now doe enioy with greater reioycing.

The sixt Meditation for Saterday: *How death is to be feared: and that a Christian ought so to liue, that death may neuer finde him vnprepared.*

Eccles. 14. BE *mindfull*, saith the wiseman, *for death dooth not tary*, the remembrance of it is the mother of many good thinges: for the same wise man saith: *Remember thy ende, and thou shalt neuer doe amisse*, And Saint *Bernard* saith: Continuall remembrance of death is a great blessing. Let a man alwaies carry this about with him, and he shall neuer offend.

Eccles. 7. Bernard

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Auguſtine

Hieronm

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ſeth the concupiſcence of the fleſh, who conſiddereth, that after a ſhort time his body ſhall be deuoured of the wormes of the earth. I would to God, ſaith S. *Ierome*, that the Kings & Princes of the earth, and the poſſeſſors of the riches of this world wold cõſider, how after a ſhort ſpace of time they ſhall be carried out of their magnificent Pallaces, and be encloſed & included in a very narrow corner of a roome: how they ſhall bee caried out of their gliſtering & famous buildings, into a darke and obſcure Sepulcher: out of their goldenand gilded houſes, painted with moſt beautifull & moſt pleſant flowers & picturs into a ſepulcher repleniſhed with crawling worms, & intollerable ſtink: out of their Pallaces full of all the fine furniture & riches of this world, into an empty & hollow Sepulcher:

out

out of Pallaces, in which a company of children, & a troupe of seruants daily attended, into a solitary desert, forsaken Sepulcher, separated from all society & resort of men. Tell me, where remayneth all that forepassed glory & pompe? Where is the multitude of seruants & attendants, that were wont to follow them? where are their costly & delicate banquets? They ioyed heere a little time, & liued in their Pallaces, in the midst of the delights of this world & now wormes in a Sepulcher do frollick and feed on them.

Of this remẽbrance of death, *Petrus Damianus* writeth vnto a certaine Countesse, saying; O that we would remẽber, deare Lady, how the miserable soule is excruciated at the pointe of death with horrible feare, cruel remorse, & sharpe piercings, it being now to depart out of the prison

priſō of the fleſh. It ſhall remē-
ber vices and ſins committed,
which are ſo ſtrictly forbidden:
It ſhall beholde the precepts of
God, which it hath not obſer-
ued; partly through negligence,
and partly through contempt;
it ſhall lament the time ſpente
without fruit, which was gran-
ted it to repēt in: it ſhal mourne
and bewaile, becauſe it hath ſo
lately vnderſtood the ineuita-
ble and immutable vengeance
of condemnation. It ſhall bee
compelled to forſake and leaue
the fleſh, it ſhal deſire to reuoke
and recall the time paſt, but it
cannot, neither ſhal it be heard.
Looking backwardes, it ſhall
ſee all her life time, as the trac
and ſtep of one pace. And loo-
king forwards, ſeeing ſo euer-
laſting an age of eternity, it
ſhall howle and cry out, that in
ſo ſhort a time it did not pur-
chaſe that great glory, which
the

Saintes ſhall enioy for euer & euer: it ſhall lament, that for ſo ſmall and momentany a pleaſure, it hath loſt the perpetuall felicity of euerlaſting bleſſednes. It ſhall bluſh and be aſhamed, that for the fleſh, which ſhall bee caſt vnto wormes to eate, it neglected and deſpiſed it ſelfe, which ſhuld haue liued in the ſociety and fellowſhip of Angels. And lifting vp the beames of her vnderſtanding, and conſidering of thoſe immortal riches, of heauen, & ſeeing that ſhe hath chāged them for the miſeries of this life, ſhee ſhall be exceedingly afflicted, & vtterly confounded. When ſhe ſhal turne her eyes to view the vanities of this worlde, and the darknes of the earth, ſhee ſhall admire and wonder at the brightnes of the light gliſtering aboue her, and ſhall manifeſtly know, that this worlde is night

The fore runners of death.

and darkenes. The breaſte ſhal begin to pant and beate, the forhead ſhal wax ſtiffe, whence cold ſweate ſhall iſſue: the eyes ſhal grow dim, the eares deaffe, the noſe ſhall ſinke downe, the noſethrils ſhall bee filled with filth and corruption, the countenance ſhall wax wan & pale, the mouth ſhall be diſtorted & purſed, the lips ſhal grow blew, the hands colde, the pulſe ſhall faiht & languiſh, nowe beating neuer a whit, now ſtryking ſoftly, and ſometimes creeping like a worme or a pyſmier: the feete ſhall wax cold, & the whole fleſhe ſhall turne to corruption.

Who ſtād by him that is yelding vp the ghoſt.

Thoſe antecedent tokens of death neerely approching, and theſe nerer ſignes being at hād the euill works which ſhe hath done, the words which ſhe hath ſpoken, and the cogitations which ſhee hath thought vpon, ſhall

ſhall alſo approache: and both the workes, words, & thoughts, ſhall be witneſſes againſt a miſerable ſinner: they ſhall ſtand in his ſight: and will hee nill he, he ſhall bee conſtrayned to ſee them. At the one ſide of him there ſhall bee deuils preſent, & at the other Angells: th'one ſhall comfort him dying, the other ſhall accuſe him, and both of them ſhall earneſtly expect, which of them ſhall carry him away with thē. If ther be in him ſignes of piety & contrition, he ſhall be glad at the ſight of the Angels, and he ſhall take courage to depart with that ſweet and happy company. But if on the left ſide there ſhall bee preſent ſo obſcure and ſo hatefull a multitude of ſinnes, ſo vncleane and ſtinking, that the Iudge cannot abide the ſmell of them; thē the miſerable ſoule

ſhall forth-with faint for feare, it ſhall bee diſturbed with violence of perturbations, & ſhall be compelled to forſake the priſon of the miſerable fleſh. Then the ſoule ſhal run to the mouth to the eyes, to the eares, to the noſethrils; ſeeking which way it may get forth, and finding all thinges ſhutte vp and cloſed, it ſhall breake thorough, which when it hath ſo done, and ſhall looke round a bout, caſting her eyes on euery ſide, and ſeeing her ſelfe condemned, ſhe ſhall curſe and banne her ſelfe, exclaiming, and crying out: O the curſed ſoule of one excommunicate of a theefe, of a Church-robber, of an adulterer, of an vſurer. And when the wretched ſoule ſhall view the white and vnſpotted garment, that was gi nen her in baptiſme, to be now blacker then pitch, ſhe ſhal ſigh and mourne with great lamentation

tation & howling, saying: Woe is me, wo is me misrable wretch who hath changed my garmēt, it was whiter then snow, & now it is blacker then pitch. Then the deuill will presently steppe forth, who wil mock thee, & say O my soule, doe not meruaile, beholde, it is I, that haue prepared for thee this blackgarment, with which vesture the greater part of the world is inuested: to which thou hast alwaies bin obedient, which thou hast credited, which thou with mee hast imployed thy selfe in, alwaies following mine aduice & counsaile: therefore with mee thou shalt for euer dwell in mine infernall kingdome: where there is sorrow without ioy, hunger without meate, thyrst without drinke, darknes without light, stink without sweetenes, greefe without cōfort, mourning without consolation, teares without

ceasing, hideous noyse without silence, howling without melodie, burning fire without refreshing, a violent winde without calmnes, heat without end, & al euill without any good. Therefore, arise my loue, and go with me; behold, all the infernall spirites doe come to meet thee. Then also shall bee present the Angell of God, to whome the soule was committed, saying; Happie & blessed are they who in this worlde haue not spotted nor blemished their garments. O vnhappy soul, ô friend of deuils, ô the cursed creature of the omnipotent God, I alwaies stood by thee, and thou sawest me not. I alwaies admonished thee, & thou wouldest not heare mee: I alwaies suggested good counsailes vnto thee, and thou wouldest not beleeue me: therfore now get thee gone to hell, into the handling of deuils: that

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is, to the place of tormentes, which are prepared for thee according to thy deserts.

Who can expresse the multitude of hellish fiends, that with great fiercenesse shall runne to catch the vnhappy soule, & carry it to euerlasting tormentes, who despitely insulting ouer it, and mocking it shal say; O how proude hast thou bene heretofore? How delicately & sumptuously hast thou banquetted? How finely and curiously haste thou bene cloathed? How valiant and prosperous hast thou alwaies bene? Tel vs, why doest thou not nowe eate? why doest thou not drinke, why art thou not gallantlie apparrelled? Why doest thou not now play and reioyce with thy wife, children, & friends? Then the miserable soule shal curse the body, saying: O temple of the deuill, whose works haue polluted me,

The soule shall curse the body.

ô curſed earth, ô habitation of Sathan, ariſe now and goe with mee, & thou ſhalt ſee the place of torments prepared for thee: in which I ſhall dwell without thee till the comming of the Iudge: and then alſo ſhalt thou come hither, and for euer ſhalt be tormented with me. Curſed be thine eyes, which would not ſee the light of trueth, and the way of righteouſneſſe: Curſed be thine eares, which refuſed to heare the words of eternall life. Curſed be thy noſethirls, which diſdayned to ſmell the moſt ſweete ſauour of vertue. Curſed be thy lippes and tongue, and curſed bee thy mouth, that woulde neither taſte the ioy of glory, nor prayſe their Creator. Curſed be thy hãds, which denied almes to the poore: curſed be thy heart, which brought foorth ſo many, and ſo vnclean cogitations & counſelles: curſed

sed be thy feete, which woulde not frequente the Church of Christ Iesus: Cursed bee thy members, which neuer brogh foorth the works of repẽtance. And cursed bee all thy workes, which haue deserued so cruell and so endlesse torments.

Consider therefore my brother, from what greate dangers and feares thou mayst now delyuer thy selfe, if so now throgh the feare of death thou endeuoureſt so to liue, that when it commeth, thou mayst saie with *Dauid: into thy hands ô Lord I commend my Spirit.* Learne now to dye to the worlde, that thou mayest liue with Iesus Christ. Learne nowe to contemne all thinges, that thou mayst freely enter in with Iesus Christ, and enioy all the blessings of his glory. Chastise now thy body with repentance, that thou mayest then find most firme assurance. Psal. 31.

O howe happy and prudent is that man, who laboureth nowe to be such a one, as hee wil desire to be in that doubtfull and dreadful houre of death. Therefore now contende with all thy might to be such a one: for thou knoweſt not when thou ſhalt die, neither what will happen vnto thee after death. Doe not relie either vppon thy friends, or thy children; for they will forgette thee ſooner then thou thinkeſt: and vnleſſe now thou diſpoſeſt of all thinges, who can or will heereafter diſpoſe of them for thee? Bee carefull and prouident: for it is better to fore ſee, & preuent that daie with good preparation, then to looke for helpe and ayde of another. Therefore gather nowe immortall goods: giue almes in this life, make thoſe holie & bleſſed ones thy friends, that when thou departeſt hence, they

they may receiue thee into their euerlasting habitationes. For that glorious D. of the Church, S. *Gregory* sayeth; that those things are with great diligence to be considered of, and those works with many teares to be meditated vppon, which the Iudge of the world shal exact of vs, when that houre of death shall come. And S. *Bernard* sayeth; O my soule, what feare shal there be, when al are sent away, whose presence was pleasant vnto thee, whose sight acceptable, & whose neighborhoode so familiar, & thou altogether alone entrest into that vnknowne region, & shalt see those vgly & horrible monsters flocking to meete thee? Who will succour thee in a day of so great necessitie? Who shall defende thee from those roaring lyons greedy of their pray? who shal cõfort thee? who shal helpe thee?

Gregor. de diuersus, cuius initium, dignum valde est.

thee? who ſhall conduct thee? But happie is that ſoule, which confidently and boldly ſhall ſpeake to her enemies in the gate: why ſtandeſt thou heere thou cruell and bloudy beaſte? Thou ſhalt finde nothing deadly in me, which ſhall be entertayned of Angels, defended from the rage and violence of deuils, and ſhall be carried into the boſome of *Abraham*. Of death and the way of ſinners in an other place alſo thus ſpeaketh S. *Bernard*: The death of ſinners is exceeding euill: And hear why it is exceeding euil. It is euill in the loſſe of the world: worſe in the ſeparation of the fleſh: but worſt of all in the double torment of the worme, and of fire. But of all it is exceeding euill, becauſe the ſoule ſhall be ſeperated from the Diuine ſight, and with great confuſion ſhall bee for euer depriued of the

Bernard in Epiſt. 106.

the face of God. Consider, my deare brother, and marke, that no man can eschew death, neyther know the hour, nor change the time appoynted of God. But the death of the righteous is good, for they rest from their labours; better for the nouelty of the life; but best of all for the assurance and security of eternity.

The seauenth Meditation for the Saboth day. Of the ioyes of the blessed in Heauen, and of the paynes of the damned in Hell.

O Sinfull soule, if these earthly thinges seeme vile vnto thee, & of no price; lift vp thine eies, & behold heauenly things consider with greate diligence, what thinges they be, and how great, which God hath prepared for the Elect. For they bee such

ſuch, and ſo great, that S. *Paule* ſayeth: *Neyther eye hath ſeene, nor eare hath hearde, neyther hath entred into the heart of any man.* Therefore, we muſt know that the delightes of a bleſſed life are ſo many and ſo greate, that no Arithmatitian canne number them, no Geomater can meaſure them; neither can any Grammarian, Logitian, or Rhetoritian expreſſe them, eyther by wordes or reaſons. Seeing neither eye hath ſeene their greatneſſe, nor eare hath heard of them, neyther at anie time haue they entred into mans heart. There the Saintes ſhall ioye, being circled and compaſſed with glorie, beholding the Diuine eſſence aboue them, ſeeing the beautie of the heauens, and of all creatures beneath them, viewing in them ſelues the dignity of their ſoules and glory of their bodies; and

to

to be briefe; hauing about them the ſociety and fellowſhip of all the Angells and bleſſed ſpirites. Hence it is, that *Anſelmus* ſaith, that there are foureteene partes of that felicity, which all the elect ſhall perfectlie haue, when that generall Seſsion is ended: Seauen of the bodie, and as manie of the ſoule: The firſt of which is Beautie: for in that life, the Beautie of the righteous ſhall bee equall to the Beautie of the Sun, which ſhall be ſeauen folde brighter, then it nowe is. Where-vpon it is written: *That the Iuſte ſhall ſhine as the Sunne in the Kingdome of GOD.* The ſeconde ſhall be their Agilitie, which ſhall bee like vnto that of Angelles: For they ſhall bee mooued from Heauen to the Earth, and from the Earth to Heauen: ſooner then wee can mooue one of our fingers vppe

In his booke of Similitudes from the 47. chapter to the 74

Seauen bleſſings appertayning to glorified bodies.

Beauty.

Matth. 13.

Agility

A ſimily.

and

A simily. and downe. Wee may beholde an Example of this swiftnes in the beames of the Sun, which at the Sunne rysing in the East are in a moment carryed to the West: that thereby wee maye consider, that it is not impossible, which we speake of this our future swiftnesse and celerity, especeally, seeing that greater velocitie is wont to bee in all thinges liuing, then in those thinges that are liueleſſe. The Fortitude. third part of their blessednes is Fortitud; for whosoeuer shal be accounted worthy to bee numbred with the celestiall Citizens, shall excell in strength, so that no man shal be able to resist them. For their strength shall be as great as that of Angels, with whome they liue in ioy: for as their glory shall bee alike, so their other gifts shall be alike. The fourth shal be free & Liberty. secure liberty: for as nothing cā

hinder

hinder Angels, so nothing shall hinder the Saints, neyther shall any elemẽt whatsoeuer, be able to resist them.

The fift parte of their blessednes is health, which shal bee without infirmity: of this health of the righteous, what can bee said better, then that which the sweet singer of Israell speaketh; saying: *The health of the righteous is of the Lord.* And to whome this sound and true health is giuen of the Lord, what infirmity can any way touch them, or come neere them? Psalm. 36.

The sixt gift of happines, is an ineffable delight, which shal make drunke the righteous, & shall fill them full, & wholy repleniſh them with an vnspeakable aboũdance of inestimable ioy. What said I, shall fill them full, and wholy repleniſh them? yea, their eyes, nostrils, eares, mouth, hands, throat, lunges, marrow, Delight.

marrow, & their very entrailes, and al and euery part & member of them ſhall be filled with ſuch wonderfull ſence, and feeling of ſuch exceeding and incomparable pleaſure & delight that the whole man ſhall quaffe of the riuer of Gods pleaſure, and ſhal be made drunke with the plentie of his houſe; ſo that he ſhall ſtand amazed, and bee altogether aſtoniſhed: & thoſe thinges that he ſhall enioy, ſhal be ſo great, that hee cannot deſire greater.

Perpetuity

The ſeauenth parte, ſhall be length and perpetuitie of lyfe; for whoſoeuer he be that lyueth well nowe, then hee ſhall liue as long as God. Wherevppon it is written by the Wiſeman; Wiſ. 5. *The righteous ſhall liue for euer, and their reward is with the Lorde.* Moreouer, the ſoule ſhall alſo haue ſeauen beatitudes which are no leſſe glorious, then thoſe

of

thoſe of the bodie. The firſte is Wiſedome, which in that glory ſhall be giuen vnto it: for there the ſoule of a ſimple Artificer, or a plaine Country-man, ſhall haue more wiſedome, then all the Phyloſophers or Wiſe men of this world euer enioyed here The righteous ſhall haue ſuch aboundance of wiſdome in the life to come, that they ſhall bee ignorant of nothing, which they ought or woulde knowe. They ſhal be filled with al perfect wiſedome, and ſhal behold God face to face. Which when he ſhall ſee, he ſhal beholde the nature of euery creature, which conſiſteth better in God, then in it ſelfe.

The ſeauen bleſſednesse which the ſoules of the righteous enjoy in heauen. Wiſedom.

Then likewiſe the righteous ſhall knowe and vnderſtand al things, which God made to bee knowne, as well thoſe thinges that are paſt, as thoſe thinges that are to come.

There

There all shal be knowne of euery one, and euery one of all, neyther shal any man be ignorant of what Country, of what Nation, or of what kindred any man is, or what he hath done in his life.

Friendship

The second blessednes of the soule, shal be the amity & friendship of one to another, as members of one body, whose head is Christ Iesus the Lord. For God and all other good men in that blessed society, shal so vnfainedly loue euery righteous man, that they can neuer hate him. As long and as well, as a man doth loue himselfe, so long, and so well shall hee loue another that resteth in the same fellowship with him.

But passe ouer these things, & contemplate him, by whom these blessings come vnto thee, & thou shalt perceaue, that he doeth and will loue thee more

ther

then thou canst loue thy selfe, or any other themselues: & thou wilt loue him aboue thy selfe, & aboue all others.

Concord.

The third shall be concord: for the body and the soule of euery Saint, which disagreed in this life, shall then very well agree, and be at peace & vnity: yea, all the righteous shall haue such agrement and concord, as our eyes haue in this preſẽt life For as one eye cannot be turned about, without the other be also turned, but they are alwais turned together one way, euen so the body and the soule, and the whole congregation of the righteous, shall will no contrarieties, but shall alwaies haue the same wil. For we shall be on body, one Church, & the spouse of Christ. The wil also of almighty God, shall not be contrary to thine, but thou shalt will as hee willeth, and hee shall will in all

A similie.

things,

things, as thou willest, for how is it possible that the head should disagree with his body?

Honour. The fourth is Honour, heere we are borne of the corruption of the flesh, filled with manie miseries, destitute of comforte, subiect to many infirmities and passions, and ful of the vlcers of sin, out of which God shall take vs, and shall heale vs, & restore vs to perfect health, and shal adorne vs with the ornament of absolute righteousnesse and immortallie; shal adopt vs for his sonnes and children; shall make vs inheritoures of his kingdome, and coheires with his onely begotten Sonne, our Sauiour; and shall make vs to bee called Gods by his owne name. For he saith: *I haue said yee are Gods, and ye all are children of the most high.* Psalm. 82.

The fifte beatitude of the soule, is Power; for the righte- Power.

ous

ous shall bee able to doe what they wil; because they shal haue the almighty agreeable to their wils.

The sixt beatitude, is securi-ty: For the righteous in that blessed estate, shall certainly haue and enioy, whatsoeuer they do desire, neyther shal they haue a ny feare to loose that they haue because neyther they shall bee willing to loose it, neither shall God take it from them being vnwilling.

The seauenth and last beati- Perfect ioy tude of a glorified soule, is perfect ioy, such as no mā can comprehend; for there shalbe thousands of thousands, tenne thousand thousands, and more then tenne thousand hundred thousands of thousands of the righteous, whome none can nūber, and all shall enioy & ioy in the same blessednes: neyther shall there be any, which shall not as much

much ioy for anothers felicity, as for his owne.

And aboue all this, they shal reioyce with an wonderful ioy; seeing almighty God, whome they entirely loue, more then themselues, & whome God loueth, more then they can loue themselues. Therfore, their ioy shal be vnmeasurable, ioy shall be vnto them both within and without, ioy aboue, and ioy beneath, ioy all about them, on euery side, and euery where ful of ioy.

But as the righteous shal reioyce by reason of so greate ioy & blessednes: so on the contrary part, sinners shall be tormented with vnspeakable tortures. For as beauty, agility, fortitude libertie, health, pleasure, and eternity, is matter of reioycing vnto the righteous: so on the contrary part, the vglines of sin the burthen of it, weaknesse,

serui-

ſeruitude, infirmitie, anxietie, and euerlaſting death, ſhall with continuall & moſt greeuous torments afflicte ſinners. For that ſecurity of eternity, & the life which the righteous ſhal reioyce in, where they alwaies inioy the good bleſſings of god, ſhal doubtles be a very great & a perpetuall puniſhment vnto the wicked, in which they ſhall alwaies finde, that which they ſhal more & more hate. What ſhal we ſay of wiſedome? which as it ſhal be a ioy & an honor vnto the righteous: ſo that, which the wicked haue knowne, or ſhall knowe, ſhal be vnto thē griefe and confuſion: the frendſhip which is ioyned with mirth and reioycing in the righteous, ſhal be great diſcord & affliction vnto ſinners: for they ſhall haue great diſcord, eſpecially with thoſe creaturs, which they heretofore loued in this world,

and the creatures shal haue the like with thē. And in the place of the power, that the righteous shal haue, the wicked shal haue such impotencie, that they shall be able to doe nothing as they would; so that by the honour of the Saints they shall haue eternall confusion.

Furthermore, as the friends of God shall be secure, that they shal not loose their blessings, so the enemies of God shall loose all hope to bee deliuered from those torments in which they liue; who being created to enioy heauenly glory, are now for euer to liue in the society of deuils. To be briefe, in stead of the eternall and ineffable ioy of the righteous, the wicked shall bee filled with exceeding sorrowe, because they shal continually & without ende, suffer ineuitably all those miseries, which they shal feel themselues compassed with.

with. This saith *Anselmus*, but much more copiouslie. In this blessednes, as S. *Augustine* saith, God shall fill and satisfie al the sences of the elect with inestimable ioy and pleasure, for hee himselfe shall bee the obiect of them all: he shall be a glasse vnto their eyes; honny vnto their mouths; musick vnto their ears; sweete *Balsamum* vnto their noses; a most delicate flower vnto their hands: for to this purpose God became man, that euery man might receaue by him internall blessednes for his soule, in the contemplation of his diuinitie, & external for his body in beholding his humanity.

Augustine

Briefely, according to the saying both of S. *Augustine* & *Gregory*, there shal be so great beauty of righteousnes, and glory of euerlasting light, that if wee shoulde suffer torments euery day, if we shuld abide for a long

August in his Manuel. chap. 15

time, the payns & torturs of hel that we might be admitted to see Christ in his glory, if it were but one day, and haue fellowship with his saints; certainely it were worth the suffering, that we might be made partakers of so great blessednes and glorie. Therfore it is saide, not without reason, of the Psalmographer, nor with a small desire; *A day, O Lord in thy Courts, is better then a thousand other where*. And of S. *Bernard*: Who can comprehend in this life, how great the glory of the Saints of God shall be in the life euerlasting, who shal see God, and shal alwaies bee with him? who is all in all? who is the cheefest good, in whome is exceeding blessednes & vnmeasurable ioy; There is truth, libertie, loue, and perfect charitie: there shall be eternall societie, constant amity, and perpetuall security.

Psalm. 84.

Right-

Rightly therefore saith that reuerend Doctor S. *Augustine*; ô ioy aboue all ioy, for a man to see the face of God, who hath created, redeemed, & glorified him certainely this is the ioy of the Angels, & of the Saints. For as S. *Gregory* saith; God is of so admirable beauty, that the Angels, who sit vpon the Sun, doe still desire to see him.

There as S. *Augustine* saith, is neyther wicked men, nor any kind of wickednes: there is no aduersary, nor any to resist; there is no manner of enticement to sin, there is no want, no reproching, no rayling, no nicknaming, no accusation, no dissembling, no feare, no disquietnes, no payne, no doubting, no violence, no discorde; but there dwelleth aboundance of peace, fulnes of charity, eternall praise and thankes giuing vnto God, secure rest without end, and al-

In the first cap of his Manuell.

waies ioy in the holie Ghoſt.

Haſt thou heard, ô my ſoule, howe ſurpaſſing bee the ioyes, how infinite the mirth, & how incomparable & incomprehenſible is the light of that heauenly Citty? O happy ioy, ô true reioycing of the Saints, who doe continually beholde the face, and alwaies poſſeſſe the company of GOD himſelfe. Therfore, ô my ſoule, let vs willingly relinquiſh the deſire of theſe earthly things, let vs baniſh out of our harts, the ioy of euill thoghts, & being inflamed with the loue of that celeſtial & euerlaſting ioy, let vs returne & trauaile towards the heauenly citty, in which we ar written & appoynted Cittizens, as of the houſhold of God, heires of his kingdome of glorie, & fellow-heires with his beloued Sonne Chriſt Ieſus.

If thou demandeſt how this

may

may be, or by what means and helpe? Heare what I shal say vnto thee: The matter is put in the power of the willer and doer. The kingdome of heuen suffereth violence; the kingdome of heauen, ô man, demaundeth no other price, but thy selfe: for it is worth so much as thou art: giue thy selfe, and thou shalt haue it. Why art thou troubled about the price? remember that Christ hath giuen himselfe, that hee might purchase of God his Father a kingdome for thee, so in like manner giue thou thy selfe, that thou maist enioy this kingdome, and let not sinne reigne in thy mortall body, but the spirite for the obtaining of life.

Augustine in the 16. chap of his Manuell.

O sinfull soule, ô soule full of miserie; if these thinges doe not yet moone thee, which I haue spoken of the excellency & immensitie of that heauenly ioy,

which the elect of God doe for euer enioy, that thou maist purchase it for thy selfe, both by repentance, and by diuine grace: consider, I pray thee, with great dread & feare, the most miserable estate, the intolrable payns and the vnspeakable torments of hell, that obscure and diabolicall citty; that by the horror & terrour of this consideration, thou mayst be conuerted with all thine heart vnto the Lord.

The paines of hel shal be diuers. In his 4. booke of dialog cap 43. and in the ninth booke of his morals cap. 27 & similie.

Therfore we must first know, that according to the diuersity of sins, shall bee the variety of punishments. For as S. *Gregory* saith: we must know that there is but one fire in hell, but al sinners are not tormēted in it after the same manner: for euery one shall feele so much punishment there, as he hath sinned heere.

And as in this world wee are all vnder one Sun, yet wee doe not feele the heate al alike, because

cause one is more hote, and another lesse hote: so there in that fire, there is not one manner of burning, because here what the diuersity of bodies doth (for after one manner the fire doeth burn chaff, after another wood, & after another yron) that there doth the diuersity of sins: they haue the same fire, & yet it doth not burne all the damned that be therein alike.

That fire shal be kindled with the wrath of the Iudge, & shall burn euerlastingly, neither shal it needeto be kindled the secōd time, as *Iob* witnesseth, who saith *The fire that is not blowne*, or as Pagnine translateth it, *the vnquenchable fire shall deuoure him.* chap. 20.

Of the cruelty & torment of this fire, *Sebastian* saith: That there is a great difference betweene materiall fire, & the fire of hell, as there is between painted fire on a wal, & natural fire.

The fire of hell shall shine to the greater torment of the damned.

This fire shall some-what shine, but it shal be no comfort vnto the damned, but rather a greater punishment. Whereupon S. *Isidore* saith: In hell there shall be a certaine obscure shyning, by which the miserable damned shall be seene, not that they may reioyce in it, but that they may be more tormented, whilst one seeth another. For then the wicked shall see those tormented with them, whome they haue inordinatly loued in this world, that they may nowe suffer punishment according to the qualitie of the fault, & that that carnal loue which was preferred before the diuine loue, may be punishmēt with like vengeance in their sight. Thus also is a doubt resolued, by which it was wont to be demanded, whether the damned do see the glory of the Saints. To which question S. *Gregory* answereth after this

See Gregory in the 9. booke of his morals chap. 49.

Whether the damned doe se the Saints In his 40 hom. vpon the Euan.

this maner. That sinners may be the more punished & tormented, they shal both see their glory whom they haue despised, & shall bee tormented with their paine whome they haue vnprofitably loued. For it is to be supposed, that til the last iudgemēt the wicked doo see the righteous in glory and rest, that they seing thē in ioy, may not only be tormēted with their owne punishmēt, but with their blessednes. But the iust shal alwaies beholde in torments the vniust, that hereby their ioyes may alwaies increase, because they see the euill from which by mercie they ar deliuered: & by so much they shall render greater thāks vnto their Redeemer, by howe much they see themselues delinered from greater tormentes.

Neither shall this sight of the reprobates miserable & intollerable punishments, any white dimme

dim the clearenes of the blessed nes of the righteous: becauſe where there ſhalbe no compaſſion of miſery, there (without doubt) ſhall be no diminution of the bleſſeds happines.

What if it be no meruaile, if the ſight of the damneds torments bee vnto the righteous a cauſe of greater ioy: ſeeing that in a picture, a black colloure is layde vnderneath, that a white or a red colour, may bee ſeene more manifeſtly, and beare the greater beautie? For as I ſaide before, the ioyes of the righteous ſhall ſo much the more increaſe, as they ſee the paines of the damned increaſed, from which they haue eſcaped. A ſaued father ſhall not pitty his damned Son, neither ſhall the wife be ſorry for her reprobate husband. The damned ſhall ſee til the laſt iudgement the glory of the righteous, not that they

ſhall

shall know what it is, but onely that they shal vnderstand, that it is an inestimable ioy; & such an vnderstanding shall be vnto them, both griefe, punishment, and enuy: but after iudgement for euer they shall be depriued of this sight, which shall bee an exceeding greeuous torment vnto them, for they shall alwais remember that glorie, which they before saw, and shal think themselues vnworthy to behold so great happines.

Heere also another question ariseth, whether the damned do see what is done in this world? To which S. *Gregory* answereth in his morrals, saying; They know not whether their children be noble, or ignoble. As neyther the liuing doe knowe, what torments the damned haue. They know not what they are, whome they haue lefte in this world, for the life of their

soule

soule is separated frō the body.

Whether the damned doe wish that all might be damned with them.

Thirdly, it is doubted, whether the damned doe wish, that all may come into hel to them? to which doubt it is answered: Al the Saints haue perfect loue and charity, so the damned doe burne against all with spight & hatred: wherefore as the Saints doe reioyce at anothers good, so the damned doe repine at it, neyther is their any thing foūd at which they more greeue, then at the glory of the Saints: & therefore they wish that all might be damned, & they boile with so greate enuye, that also they enuie the glorye of their owne parents, although lesse, then they enuie other mens glory: for they know, that the nearer they are vnto them, who ar dāned, that their own punnishmēt is so much the more increased. Which albeit they knowe, yet so great is their hatred and

For this cause the rich glutton would not haue his brethren.

malice

malice, that they had rather suf
fer great torments with many,
them small tormentes with a
few. Fourthly, it is wont to bee demanded, whether the dāned shalbe mindful of those things, which they haue done in this life, to which *Bernard* answereth affirmatiuely, & saith; that this remēbrance shall more tormēt them, whileſt they remēber the euils, which they haue cōmited, for which they are now afflicted, & the good thinges, which they haue omitted, by which they might haue purchased the kingdom of heauen. Hence it is apparēt that there ar two kind of punishment in hell: one of losse, and the other of sence, as the Diuines speake. Christ remembreth the first, when hee saith; *Euery tree that bringeth not forth good fruit, shalbe hewen down.* And the latter, whē he adeth; *& shalbe cast into the fire.* Of the punishment

Whether the damned shall remember what they haue done in this life

Two punishments in hell.

niſhment of ſence. *Gregory* ſpeketh, ſaying; In hel their ſhal be intollerable cold, vnquēchable fire, an immortal worme, inſufferable ſtink, palpable darknes tormenters with ſcourges, an horrible ſight of deuils, confuſion of ſinners, and endles deſperation of any good. Therfore the damned ſhall bee full of all miſery, affliction, & griefe: For they ſhall haue teares in their eyes; gnaſhing in their teeth, ſtink in their noſthrils, houling in their mouthes, mourning in their throats, terrors in their eares, bonds and manacles vpō their hands & feete, & eternal fire burning all their parts and members. Wherfore, not without cauſe S. *Auguſtine* calleth hel a den, full of all kinde of puniſhments and miſeries. For this cauſe the Prophet ſaith; *Euery one ſhall be aſtoniſhed at his neighbour, their countenances ſhall be*

black

blacke with burning: And Baruch saith, That their faces shall be pitchy and black, through the smoake that is in the house. The greatnes of the punishments in hel may be also gathered, by the continuall mourning and lamentation, which groweth throgh a desire of death, which shall not come at them, nor neere them, wherfore they shall bite their tonges and blaspheme their Creatour, as S. Iohn testifieth, saying; *They gnewe their tongues for sorrow, and blaspheмed the God of heauen for their paines, and for their sores.* The rigour of their torments shalbe so greate, that despising life, which all so greatly loue, they shal desire death, which al men hate, and that very earnestly, as the same Iohn witnesseth, when he saith; *In those dayes shall men seeke death, and shall not finde it, & shall desire to die, and death shall flee from them.* What then shall wee doe

Apoc. 16.

Apoc. 9.

doe sayth *Chrysostome*. For ther shall be none other thinge, but mourning, trembling, and lamentation: there al repentance shall be too late, helpe shall be wanting, punishments shal encrease, neyther is any comforte or consolation euer to be looked for. O what terrors, what gripings, what wearines, and what torments shal afflict them that are boyled in these tormēts No tongue can expresse, what punishmēt it is, saith *Chrysostome* to bee depriued of the Diuine sight. There be some of an absurde iudgement, who only are glad to thinke, that they shall escape hel. But I think it a greater torment then hell, not to haue attayned so great glorie. I doe not thinke that wee are so much to sorrow for the paynes of hell, as we are to lament our losse, in that we are fallen from heauen; which is a torment in

Epist. de re parat. lapsi ad Theod

my

my iudgemẽt aboue al tormẽts Hell, and the plagues of hell ar intolletable: yet if one shoulde say, that innumerable hells wer to be suffered, he shuld say nothing, in respect of the losse of that heauenly glory, to be hated of Christ, & to heare; *I know you not*, for it is better to be pierced through with infinite thunderbolts, thẽ to haue that mild face turned against vs, & that peaceable eye disdaining to behold vs. ô let vs neuer suffer this ô thou onely begotten sonne of God, & of the blessed virgine! ô let vs neuer haue experiẽce of this irrecuperable losse, & intolerable punishment. But woe is vnto vs, in that we do not foresee this imminẽt danger: yea as secure, impure, negligẽt & without any regard we hasten with great celeritie, to finde out this insufferable & importable euil. But some man wil say: a finite

Hom. 47. ad pop Antioch.

sinne ought not to be punished with an infinite torment. Almighty God is iust, and that which is finitely committed, ought not to bee infinitely plagued. To which *Gregory* answereth; that he should say well, if the iuste and strict Iudge should recompence and punish onelie the deedes, and not the heartes of men. For the wicked did therefore offende finitely, because their life was finite. But they would haue liued without end, that they might haue continued in sin without end. For they more desire to sin, then to liue: and therefore they alwaies desire to liue heere, that whilest they liue, they may neuer cease to sin. Therfore it belongeth to the iustice of the stricte Iudge, that they neuer want punishment, who were minded in this life neuer to haue wanted sin: and that no ende of vengeance should

Whether it be iustice, to punish a finite sin with an infinite torment. Lib 4. Moral. cap. 12.

ſhould bee alotted vnto them, who would make no end of ſinning, while they were able to offend. This ſaith he. Another reaſon is this: The greater the perſon is, who is offended, the greater is the iniurie & offence, and deſerueth the greater puniſhment, as both *Ariſtotle* and *Chryſoſtome* affirme. For ſo great is the iniury, as the perſon is great againſt whom the iniury is committed. If the perſon bee noble, a ſmall iniury becomes great, and if the perſon be baſe & vulgar, a great offence, is accoũted but ſmally of. Therfore becauſe God is infinite in power and in goodnes, the iniury which is offered vnto him, is alſo infinite: and therfore it is requiſite and meet, that it be puniſhed with an infinite & eternall torment. Wherefore, my deare brother, thou ſeeing and vnderſtanding theſe thinges, & con-

Ariſt. 7. Ethicorum.

considering of them dayly and diligẽtly in thy mind, be, I pray thee carefull for the saluation of thy soule. Let thine eyes alwaies behold thẽ cruelty, sharpnes, & greatnes of the tormẽts in hell: alwaies meditate vpon those things, which are profitable and wholsom for thy soule. For it is much better for thee, heere without intermissiõ to lament thy sins, and in this world with fruit to craue pardon and forgiuenes of God, then hereafter for euer to bewaile them in the vnquenchable flames of hel without any profit or remedy. In this short course and pilgrimage of thy life, thou maist by teares & repentance obtayne remissiõ of thy sins, & blot out the hand-wryting, that GOD hath against thee. Therefore, mourne and lament a little in this world, least heerafter thou mourne and lament without ende:

ende: humble thy selfe a little heere, least hereafter thou beest cast downe into vtter darknes, and into the euerlasting flames of hell. Blessed is hee that watcheth and laboureth in this world, that hee may bee found worthy in the day of iudgment of the society and fellowship of the iust. But wretched & miserable is he, that throgh his own fault and negligence depriueth himselfe of this glory. For then shall God in the cloudes take the righteous, & shall carry thē with him into euerlasting ioy. But sinners shal be haled of deuils into euer-during and euer-burning fire. Who will giue riuers of water to my head, and fountains of tears flowing night and day from mine eyes, that I may wepe for my sins, and bewaile my selfe, and that I may entreate my Sauiour, that he would vouchsafe me his grace,

that

that I may not be found vnwor
thy, when he shal come to iudg
ment; least I heare that fearefu
and dreadfull sentence; *Depar
from me yee cursed, into euerlastin
fire, I know yee not*: But that I ma
be worthy to heare that happi
and most sweete voyce; *Come y
blessed of my Father, inherite yee th
kingdome prepared for you*? To th
which my Lord Iesus Chri
bring me, throgh the merits o
his most sacred passion. Amen

Laus tri-vni Deo.

FINIS.

AN EXPOSITION vpon the one and fiftie Pſalme

Haue mercie vpon me O God.

O Lorde, thou that art the Creatour & maker of all this worlds frame, & all things are thine, and the worke of thy hands; yet neuertheles, thou wouldeſt onely bee called the God of *Abraham*, *Iſaac*, and *Iacob*, of whome, thy choſen people Iſraell were to ſpring, although moſt ingratefull: In fauour of whom thou didſt ſhew thy power, & didſt work great and merualous things, as well in ſubduing & ſubuerting their enemies, which victories were full of all admiration, as in ſtay-

Diuers names of God.

ing the course of the Sunne, & subiecting the raging sea relet-lesse stones, and mighty riuers to their obedience, who warred vnder thy banners; wherevpon thou also art called a valiant & strong God, the God of armies, & the Lord of hostes. But when this people grewe rebellious & of a stiffe necke, then also thou didst shewe thy selfe terrible & fierce, and didst gouerne them with an yron rod, with feare & trembling: and those that wold not bee ruled by loue and gentlenes, & by faire means would not walke in their duties, thou didst punish by most swifte and horrible plagues, & didst raine vengeance vppon them, that durst presume to offend thy Maiestie; so that thou dideſt begin to bee also called a God of vengeance: so that at the hearing of thy name not only men, but also the Sea and the elements

trem-

trembled.

And so long as thy fury was not pacified by thy onely begotten Son, the gates of heauen were so shutte vp, that the iusteſt man aliue might not passe through them. Neyther durst sinners, considering their vnworthines, and their greeuous sinnes, and seeing no other gates open in all this worlde, besides those of iustice and vengeance, venter to come nere thee: for by custome they had learned that comming vnto thee for remedy, they found damnation: approching for saluation, they tasted death; because thou wast called a consuming fire.

Many ô Lord being daunted with this fear, did wander vp & downe, sinking vnder the burthen of desperation, hauing no hope to find any mercy, others beeing separated from thee by

ignorance, did goe astray as sheepe without a sheepeheard, bleating vp and downe in this world. Therefore said Dauid; *Say vnto my soule I am thy saluation*; as if he should say: My eares are full of terrible names and fearefull titles, let the time come in which by a new name thou thy selfe maiest promise saluation to my soule. And this shal be when thou shalt be called Iesus, that is, a Sauiour. This in times past saide *Dauid* in the person of all men.

But after that thou didst remember thy mercie, & the promises made vnto the Fathers, that is, ỳ the time should come, that thou thy selfe wouldest put on our humanity and misery: which I say, thou wentest out of the hall of thy power & iustice, and comming vnto vs didst enter into the Pallace of thy mercy and benignity, thou didst a-

boun-

boundantly fulfill to al, whatsoeuer thou hadst promised to any. But that great follower and Apostle of thy Son Iesus Christ our Lord, first began to cal thee the father of mercy, & the God of all consolation. 2. Cor. 1.

A Father, that he might signifie, that like a Father thou wouldest helpe vs: A God, because thou canst helpe whome thou pleasest.

So that sinners seeing thee to haue gone out of the hall of thy seueritie, & to haue come into the Pallace of thy mercies and consolations, seeing thee clothed on euery sid with their vestments, & made one of their houshold; they would no more wander and vage vp & down, but beeing vnited to thy most holy Church, they come to thy throne with sincere faith, and firme hope, desiring remission of their sinnes.

Thou haſt done ô Lord, as hunters vſe to doe, who that they may not feare the wilde beaſte, doe cloath themſelues after the colour of the mountaine: ſo alſo thou tookeſt vppon thee an earthen veſture like vs, that ỹ mightest take whō thou would- For as thou didſt ſhew thy tency in times paſt, by reuengement: ſo thou deſt ſhew thy mercie ning & forgiuing. For to remitte an offered iniury, is no leſſer glory, then to reuenge it, yea it is greater glory to forgiue it. Therefore there is not neyther can there be a ſinne ſo great, which thou doeſt not forgiue to him that is penitent.

If a ſinner had bin ſo vnhappy, that conſidering the greatnes of his ſins, he had not ſeene thy power and goodnes, he had diſpaired of pardon, and hadde ſaide, that which in times paſte

our

our firſte brother *Cain* ſaid, and after him Iudas, that is, *My ſinne is greater then can be pardoned* and had laid violent hands vpon himſelfe.

Therfore let him now reioyce and lift vp his eyes to heauen, whence commeth ayde and helpe to al them, that are [illegible] in the tribulations and [illegible] of this world. Let him [illegible] eyes of his ſoule by faith [illegible] him beholde round about [illegible] enſignes and banners diſplayed not banners of warre, of vengeance, or of iuſtice: but of pittie, of mercie, of pardon, of friendſhippe and of reconciliation to al them, that deſire it in trueth. Let him beholde thoſe honoured and graced in this Pallace, who were wont to be his aduerſaries and enemies.

There he ſhall ſee that great & famous ſiner *Magdalen* recreated into fauour. There he ſhall ſee thoſe

those humbled, & brought low, who supposed themselues wise and holie men; and them exalted, who confessed themselues sinners, and of no merite. There he shall see that sinner S. *Peter*, who was a periured denir of his ...ister, to be made a piller of ...urch. There he shal see S ...t wolfe and persecuter ..., to be made a vessel ...

...re let all sinners come, ... come I say to this pal... of mercy; & let them constantly and assuredly beleeue, that no man in the world doth heereafter so sin, or can sin, that he cannot or may not obtaine remission at Gods hands for all his misdeedes: neither that any enmities, or quarrels can arise to that height and passe, which can vtterly shut vp the gates of friendship and reconciliation.

Wherefore, I feeling my selfe burde-

burdened with the weight of my sins, & swallowed vp in the gulfe of miserie, and desiring especially the sight of the eyes of my soule, which errors & foule enormous sins haue shut vp & blinded, & with greater desi[re] and thirst desiring & thir[st] for thy grace and fauou[r] the Hart or the Hynd [de]sireth the water brookes, [so] the throne of thy grac[e] ting & beseeching thee [to] with that humility, whi[ch] greatest sinner can come wit[h] al, knowing his vnworthines, & his enormities done & committed before his eyes, who once gaue him both being & life, and after he had lost it by sin, and returned againe by repentance eftsoones restored it, before his Maiestie, who with his onely worde, that is, with his wisdome created and made all things of nothing before him, in whose

power

power it is, not only to create a thousand other worlds, but also to doe those things, which can neither enter into the thought of Angel, or any other creature before him, I say, I come, & say,

ue mercy vpon me ô Lord.

l because ô my Lorde, I
nirrits, by which I may
sume to come vnto
am not onely vnwor
s thy great mercy, but
lo iustly deserued dam-
destruction in hell)
I desire this.

According to thy great goodnes.

According to which, if wee well consider, how thou hast alwaies vsed it towards sinners, I beleeue, and am verily perswaded, that thou art more easie to be intreated, and readier to forgiue, then I through my weakenes and infirmity am prone vnto sinne. And because my sins

haue

haue so increased, and risen to that height, that they are come into the presence of thy diuine Maiestie, beholde it was in my power to fal, and through mine owne fault haue I gone astray: but to rise again, & come home is not in my power, except thou succoures & releeues me with thy singular & especiall grace: therefore I humbly desire thee to haue mercie on me,

According to the multitude of thy mercies.

Thee I say, I most humbly beseech, who hast bin so pitifull and mercifull towards sinners, that of vncleane & filthy wretches, thou hast made them holy and righteous men that with the fire of thy loue, which (as the Prophet sayth) thou thy selfe art, calling thee a fire, which dooth consume, thou wouldest purge, burne vp, and vtterly

co-

consume, all mine iniquities & imperfections: making me of a stonecold sinner, a most ardent louer, and feruent follower of thee, and of thy precepts and commaundements. Neyther onely purge me from my sinnes past, but

Wash me throughly from my wickednes: and cleanse me from my sin.

Wash me so, ô Lord, and so cleanse all mine inward parts, that there may not any thinge remaine in me, that may solicit mee to sinne againe. Giue mee strength and courage, to ouercome the world, the deuil, and the flesh, least I returne to my olde wayes and former errors, And because I knowe, ô Lorde, that no man doth liue, that of himselfe can bee iustified in thy sight and presence, & that thou dost onely will this, that he that desireth to haue forgiuenes of

his

his sins, doe acknowledge and confesse himselfe a sinner, and that he lament and bewaile his misdeedes; I being such a one, doo say:

For I acknowledge my faults: & my sin is euer before me.

I doe acknowledge, I say, my faultes, and confesse them not onely outwardly, but also inwardly. For although there are some, that beeing spotted and polluted with vaine hipocrisie, and with some other vice doe deceaue men vnder a shadowe of pietie, yet, Lord, no man lying can possibly deceaue thee with a showe of outward sanctity if inwardly he be not so indeed. I haue learned by experience, that the inward sin is opposite & contrary to euery one, which accuseth without intermission, & gnaweth the conscience like a worme: by the gnawing of which

which, that horible voyce of the damned ariseth, who say: *We haue wearied our selues in the way of wickednes and destruction, and wee haue gone through dangerous waies, but wee haue not knowne the way of the Lord.*

The heathen in times paste, did confesse their errors & offences to *Mars, Venus, Iupiter, Mercury*, and to other vaine Gods, & fictions of Poets, and many at this day doe offende, because they haue riches, honors, & the glorie of this world, & doe confesse that they haue offended against all these, because they haue erred, and by the meanes of them, haue not attained vnto their desires. But I, ô Lord, doe contemne all these, and do confesse my sins vnto thee, because

Against thee onely haue I sinned, and done euill in thy sight.

For all my sinnes are against thee,

thee, as againſt the Lorde, the maker, & preſeruer of al things from whom they cannot be hid but are open to the eyes of thy diuinity, as all other things are, whether they be in heauen, in earth, or in the depth of the ſea. And truely my ſinnes & tranſgreſsions bee ſo many and ſo greate, that ſome being in the ſame ſtate of damnation with me, & not conſidring of thine omnipotencie, but meaſuring thee according to there owne frailty and weakeneſſe, haue in their peruerſe cogitationes, deſcended into iudgement againſt thee, ſaying, *My ſinnes are greater then can be forgiuen*. And giuing no credite to thy words & promiſes, ſuppoſe that thou art angry iuſtly, & doſt thinke vpō puniſhment & vengeance, and not vpon pardon and forgiuenes. And ſuch when they ſhal ſee, that thou, ô my Lorde,

doeſt

dooſt forgiue mee my ſins, will be of another mind, and be confounded in their iudgements, & ſhall confeſſe that which thou ſpeakeſt by the Prophet, ſaying

Eſay. 55. *As the heauens are higher then the earth, ſo are my wayes higher then your waies, and my thoughts aboue your thoghts.* Therfore haue mercy vpon me, ô Lord, and blot out mine offences;

That thou maiſt be iuſtified in thy ſayings: and cleare when thou art iudged.

But if a greater acknowledgment of them bee neceſſary for the remiſſion of my ſins, or if it carry any ſhew of excuſe to repeate them from the firſt beginning and originall, I ſay, ô Lord and plainly confeſſe, that

I was ſhapen in wickednes, and in ſinne hath my Mother conceaued me.

And that through that olde tranſgreſſion of our Father *Adam*

dam, which hee hath traduced and conueyed to all his posteritie, which hath made vs subiect first to bodily death, & then to spirituall: to both which deaths we had still bin subiect, vnlesse the second heauenly *Adam*, Christ our Lord and thy beloued sonne, had freed and deliuered vs from them by his most precious blood, & had instructed vs by his doctrine and examples, and had shewed vnto vs the true way, by which wee might againe returne to that first estate of innocencie, in which wee were created in the garden of Paradice. Gen. 3.

For thou louest trueth in the inward affections, and shalt make mee to vnderstand wisedome in the secret of mine hart.

For seeing that thou art that ineffable & vnspeakable truth, which thou loueſt, and which is ac-

acceptable to all thine, by ob-
ſeruing it according to thine
owne promiſes, thou gaueſt
him who is the deſired of Nati-
ons, and promiſed in thy law,
that is, thy ſelfe, that wee being
deliuered from the feare of our
enemies, might ſerue thee, not
with ỹ olde ſeruile loue, which
was for feare of puniſhment &
vengeance: but with a filiall
loue, as a Lord and Father, who
neuer ceaſeth to ſhowre downe
his benefites vppon vs his chil-
dren. Which loue and name of
children we haue obtayned by
Ieſus Chriſte, thy Sonne our
Lord, for by the vertue of his me
rits, and becauſe he woulde bee
our brother in this worlde, hee
hath giuen vs boldeneſſe, that
wee dare with confidence call
thee Father, and thou alſo cal-
leſt vs ſonnes: not naturall ſons
for Chriſt alone is thy onely be
gotten and naturall Sonne, &
of

of one substance with thee; but we are adopted sons, by which adoption, if we doe our duties, we come to the inheritance of thy kingdome with him, therefore to vs being such

Thou hast manifested the secrets and hidden thinges of thy wisedome.

That is, the misteries of our redemption, which neyther *Socrates*, nor *Aristotle*, nor *Plato*, nor any other of the Grecian or Romaine Phylosophers, coulde euer finde out by all their immeasurable studdy and long searching: yea thou hast shewed, that all those things, in which they placed the last ende & chiefest felicity, to be meere foolishnes, and extreame vanity; and that which they supposed foolishnes, thou hast shewen to be true wisedome, that thou mightest declare, and manifest howe little mans strength can

pre-

prenaile without thy helpe, and that thou mightest giue an example, that none hereafter should truſt to his owne wit or power: but thou dooſt giue ioy and ſtrength to them, that with humilitie offer vnto thee their miſery and weakenes, and him thou fillest with thy wiſedome, that with a ſincere minde offereth vnto thee his ignorance, & to be briefe, him thou iuſtifieſt: that yeeldeth vp himſelfe vnto thee humbled as a ſinner. Which ſeeing it is ſo, I deſire thee, O Lord,

That thou wouldeſt purge me with hyſope, & I ſhall be cleane, that thou wouldeſt waſh me, and I ſhalbe whiter then ſnow.

Waſh me, ô Lord, with the water of that fountaine, which floweth to eternall life, which thou didſt promiſe to the woman of *Samaria*; and purge mee with

with the hyſope of thy grace: & with the fire of thy loue & charity, burne away all the errors of my frailty, & all my wickednes, and then I ſhall be cleanſed from all my ſinnes: then I ſhall returne vnto the ſtate of innocencie, thē I ſhal be more pure, and whiter then the whiteſt ſnowe. Then

Thou ſhalt make me heare of ioy and gladnes: that the bones which thou haſt broken may reioyce.

Then all my ſences, which hetherto ſerued the world, the fleſhe and the deuill; that lay drowned in pleaſures & worldly delights, which are rather to be called ſorrowes, miſeries, afflictions, and confuſions, ſhall receaue of thee ioy, gladnes, & reſt, and they ſhall beginne to heare and taſt, howe good and ſweete, ô Lord, thy Spirite is to them, that ſerue thee, with humi-

mility, I hauing tasted of thy Spirit, my flesh & bones which are now broken, because they serued earthly and vile thinges shall returne with gladnesse to the obedience of thy Spirite: They shall taste of the high misteries of thy workes, and shal know a great part of thy goodnes & graciousnes, which both heeretofore thou hast vsed, and still vsest dayly to all the nations of the worlde: wherefore they shal persecute those things with a deadly hate, which they haue passed thorowe, and that which heeretofore was sweete and pleasant vnto them, now they shall esteeme it bitter, and that which they refused as bitter, now they shall desire it as most sweete, and shal giue thee immortall thanks, because thou hast deliuered them out of the depth of misery, in which they wallowed, being deceiued with

a false vizard of pleasure and gladnes: & because now ô Lord through thy gracious goodnes I am come to the knowledge & detestation of my sinnes, being the ready way to saluation, O Lord I pray thee,

Turne thy face from my sins, and put out all my misdeedes.

Turne thy diuine face, I say, the beholding and contemplating of which is eternall life: deale not with me after my deserts, but looke vpon mee with the eyes of thy mercy, and take from mee all my wickednesse. Purge me, ô Lorde, & cleanse me, not onely from sinnes past, but from althose, that may happen to me hereafter.

Create in me a cleane hart, o God and renew a right spirit within me.

Take from me my stony hart which hetherto hath delighted

it selfe with the loue and contemplation of abiect and vncleane things, and therfore it is vncleane and polluted, I pray thee ô Lord take this from me, & vouchsafe to create another in me, cleane, pure, and chast. Take frō me the spirit of pride, of vaine-glory, of couetousnes, of luxury, and of many other vices and slaueries, which hath raigned in me, and renew within me a right, mild, and humble spirit, which may thirst after all righteousnes. Thou knowest, ô Lord, that we are earth, and a masse of iniquitie, and that vnlesse thou dost support vs with thine hand, we cannot doe any thing, but that which is earthly, therefore I pray thee;

Cast me not away from thy presence, and take not thy Holy Spirit from me.

But alwayes direct me and pre-

preserue me with thy right hād, that I may say as the Prophet said in times past; *The Lord is my shepheard, I shall not want.* Take not from me thy holy spirit, the true comforter of the afflicted who is the way of truth to al them, that as wanderers, lost, and desolate, doe enter into the blind *Laborinth* of this worlde, yea rather Lord Psal. 23.

Restore to me the ioy of thy saluation, & stablish me with thy free spirit.

Giue me grace, that by meditating on those things, which thou hast wrought for our salua tion, & workest daily, & in beholding thy will, who desirest not the death of a siner, but that he may be conuerted and liue, I may enioy that true ioy and rest, which they enioy, who being guilty of eternal death, doe heare that their sins are forgiuen them; not of thē, that haue

no power to doe it, but of him that is omnipotent, who can neither deceaue nor be deceaued: who as he cannot die, so he cannot fayle in his promise.

Take from me ô Lorde, the spirit of bondage, which I haue hitherto obeyed, & strengthen me in thy loue and grace, with thy royall and free spirit, not subiect to the world, the flesh, or the deuill, that we may serue thee with ioy, in the perfection of the works of righteousnes in the libertie of the Gospell; to the which wee are restored by thy Sonne Christ our Lorde & Sauiour.

And then, ô Lorde, I beeing strengthened by thy mercie, I shall not only be free, & cleane frō al sin: but I shall march into the field as a couragious warriour, and valiant Captaine, and

I shall teach thy wayes vnto the wicked, and sinners shall be conuer-

ted

ted vnto thee.

Who seeing me to be made of wicked iust, of weake mighty of a seruant free, of a subiect thine adopted son, & considering this to bee done not by mans strength, but by diuine power, they will bee conuerted vnto thee with all their hart, & with all their soule. But I pray thee, ô my Lord, and the God of my saluation, whilst I am conuersant with wicked, peruerse, and vngodly men, doe not suffer me to sin with them, or to pollute my selfe with their blemishes. But

Deliuer me from bloud-gi'iness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnes.

As the Sun with his beames dooth pierce and penetrate all things, both pure & impure & is not onely not polluted, but

alſo dooth purge thoſe thinges that are infected and corrupted ſo I being cloathed with the beames & heate of thy charitie and loue, may without ſpot and blemiſh, be conuerſant among the impure and vncleane. This if thou wilt grant me, my tonge being directed and guided by thy grace & ayde, ſhall plant thy righteouſnes in their hearts & they ſhal be deceiued when they ſhall thinke that it is my worke, ſeeing that it is thine. For of my ſelfe I am not ſufficient to doe it, nay I am not able to ſpeake a worde without thy helpe and grace. That therfore they may acknowledge this, & yeeld thee thy due praiſe, and not beſtow it on me,

Open thou my lips, ô Lood, & my mouth ſhall ſhew forth thy praiſe.

And now ô Lord, I offer thee my ſpirit afflicted & troubled, be-

becauſe I haue offended thee, to which I ad apurpoſe of amendement, which ſacrifice I know doth pleaſe thee, & to bee that which thou requireſt.

For thou deſireſt no ſacrifice, though I would giue it, thou delightſt not in burnt offerings.

For now is the time, in which no burnt offerings nor ceremoniall ſacrifices do pleaſe thee, or ſhal at any time hereafter contentthee: for thou art a Spirite, and wilt be worſhipped in ſpirit And therefore

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

And becauſe I know that no man in this world, ſo long as he liueth, doth come too late to deſire mercy and fauour at thy hands: but that he ſhall alwaies finde thee ready to giue it vnto

vs,

vs, therfore I desire thee againe

O be fauourable and gracious vnto Sion: build thou the wals of Ierusalē.

Deale with me ô Lord graciously & mercifully, according vnto thy good wil and pleasure and giue me grace, that the decayed and ruinous walls of my soule, which are able to holde out no force of the enemy, may againe be inwardly reedified, that I may offer vnto thee the true works of inward righteousnes, which presently shal follow the outward, being signes of the inwarde. From whence afterwards as from a liuely fountain shall flowe the edifying of my neighbour, from which duplicity of works shall arise a sweete harmony, acceptable vnto thy diuine Maiesty, and a sacrifice ioyned to that, with which thou thy selfe saidst, that thou art well pleased;

For

For then shalt thou accept the sacrifices of righteousnes, euen the burnt offering and oblation: then shall they offer calues vpon thine Altar.

Al these things I say, ô Lord, shall they offer vpon thine Alter as a new sacrifice, of which the Prophet spake; *This shall please the Lorde better then a young bullocke, that hath hornes & hoofes,* Psal. 69. That is, the humanity of Christ our redeemer thy Son, and his sacrifice; by whose merrits our works before vnworthy, and of no value, are made gratefull & acceptable in thy sight.

After this manner therfore ô Lord, both I, & others with me, who haue beene sinners, lyuing now in thy worship & seruice, will say:

Glory be to the father, and to the Sonne, and to the holye ghost, As it was in the beginning &c.

Wee will praise and glorifie thee alwaies both in this world, and

and in the other, as the Father, Creator & maker of all things, and thy Sonne, the deuine wisdome, as him, by whome wee alone are worthy to be called, & to be indeede thy Sons; & the holy Ghost, as the Doctour and teacher of grace, the comforter Patrone, & Leader to all good purposes. Who in the distinction of persons, in a perfect trinity, in the vnity of substance, and in Maiesty doe liue and raigne, without begining, without end, for euer and euer, world without ende. Amen.

A MOST DEVOVT, *Prayer of the name of Iesus.*

O Good Iesus, ô sweete Iesus, ô Iesus the Son of the virgin Mary, ful of pitty & mercy. O sweete Iesus haue mercie

vpon

vpon me, according to thine infinite goodnes. O bountiful Iesus, I an vnworthy sinner doe pray thee, by that thy precious blod, which thou didst shed vpon the Crosse, for sinners & vngodly men, that thou wouldest wash me frō all my sins, & that thou wouldest not despise thy seruant, who humbly prayeth & calleth vpō this most holy name of Iesus. This thy name Iesus, is a sweete name, yea it is sweeter then any *Nectar* or *Ambrosia*; this thy name Iesus is a sauing name. For what is Iesus, but a Sauiour? Therfore ô good Iesus who of thy goodnes hast create me, & with thy precious bloud hast redeemed me, doe not suffer my soule to be haled downe to hell, by reason of my many & greate transgressions. Let not mine iniquites, ô good Iesus cōdemne my soule, created of thy infinit goodnes. Acknowledge

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in me, ô good Iesus, & chalenge what is thine; that is, my soule: & take from me that which is a nothers, that is all my sins & enormitis, ô good Iesus haue mercy vppon me as long as I am in this world, least I be cõdemned in that fearfull day of iudgment O good Iesus, if a peruerse sinner shall deserue according to thy iustice to be damned, by reson of my greeuous & enormos sins, I humbly appeale from thy seuere iustice, to thy gracious & pitiful mercy, assuredly trusting that thou my Lord Iesus wilt be gracious & merciful to my soul as a gracious father, & a mercifull God. What profit, ô good Iesus, wil there be in my flesh, if my soule goe downe to hel. For it is certaine ô Lorde, that no man in hell shall yeeld praise to thy holy name Iesus. O moste mercifull Iesus, be mercifull to vs. O moste sweete Iesus, deliuer

vs

vs from all our tribulations and anguishes. O good Iesus, be gentle & kind to vs wretched sinners. O most holy Iesus, associat our soules with thine elect in heauen. O most pittifull Iesus, the saluation of all them, that hope in thee, comfort vs, ô Iesus the Son of the most holy virgin Mary, bestow on vs thy mercy, grace, wisedome, charity, chastity, humility, and patience in all our aduersities and extremities that we may alwaies blesse, glorifie, honour, and prayse Iesus, *Amen.*

Laus tri-vni Deo.

FINIS.